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A
DISCUSSION

ON THE DOCTRINE OF

ENDLESS PUNISHMENT:

A

BY

Rev. LUTHER LEE,
METHODIST,

} and }

Rev. ELI BALLOU,
UNIVERSALIST.

Montpelier :

PUBLISHED FOR W. ROSEA BALLOU,
BY BALLOU & LOVELAND.

1857.

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DISCUSSION

ON THE DOCTRINE OF

ENDLESS PUNISHMENT:

QUESTION:

**“DO THE SCRIPTURES TEACH THAT ANY PART
OR PORTION OF MANKIND WILL BE ENDLESSLY PUN-
ISHED FOR SINS COMMITTED IN THIS LIFE?”**

AFFIRMATIVE.

Rev. LUTHER LEE.

NEGATIVE.

Rev. ELI BALLOU.

Montpelier:

**PUBLISHED FOR W. HOSEA BALLOU,
BY BALLOU & LOVELAND.**

1857.

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TO THE READER.

THE following letters originally appeared in the "SWORD OF THE SPIRIT," a paper then edited by Rev. Mr. Lee, and in the columns of the "CHRISTIAN REPOSITORY." They are now presented to the public in the form of a book, because very many friends of the cause of "universal grace," in whose judgment we have great confidence, have repeatedly expressed an earnest desire to possess and preserve them. They have assured us that *they* would like to re-peruse this discussion themselves, and that they fully believe its publication, in pamphlet form, would do good service in promoting the cause of Truth in the minds and hearts of men. Please read, and then *lend* to your neighbors.

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DISCUSSION

ON THE

DOCTRINE OF ENDLESS PUNISHMENT.

DO THE SCRIPTURES TEACH THAT ANY PART OR
PORTION OF MANKIND WILL BE ENDLESSLY PUNISH-
ED FOR SINS COMMITTED IN THIS LIFE ?

MR. LEE TO MR. BALLOU.

DEAR SIR :—The above question, which we have agreed to discuss, is one of the greatest moment to every candidate for a future state, and demands of us and our readers a candid, a thorough, and a prayerful investigation. The honest inquiry, on this subject, of each and all should be, “What is truth?” The honor of victory, should it be awarded to either of us by the voice of the public, will pass away as soon as the dying echo, and will be but a poor compensation for the work of advocating error in opposition to the truth of God, to the reality of which one of us must sooner or later awake, just as surely as both sides of the question cannot be true. But though it is not possible that both of us should be right, yet it is possible that we should both be candid and honestly desire to know the truth. If I know my own heart, I desire to advance such arguments, and to use such words only, as are consistent with the principles I advocate—that is, consistent with the belief that the penalty

of God's law for sin is endless punishment, and consequently, that if I commit a willful error in this discussion, I thereby expose myself to endless punishment.

In the six letters which I am to write, I shall endeavor to confine myself strictly to the question at issue, and trust that your regard for propriety and for truth will lead you to pursue the same course in your defence.

In this letter I shall confine my remarks to the terms which inspiration has employed to express the duration of punishment. These terms are *everlasting*, *forever*, *forever and ever*, &c.

Matt. xxv. 46 : "These shall go away into everlasting punishment, but the righteous into life eternal." This text is produced as a specimen of the many which teach the doctrine of *everlasting* and *eternal* punishment. I need not occupy my space with the many texts of this class, as no one acquainted with the scriptures will deny that they teach the doctrine of everlasting punishment. In the text above quoted, the Saviour is speaking of such as do not discharge the common duties of humanity, of whom he says, "these shall go away into everlasting punishment." That this everlasting punishment is inflicted for sin you will not deny, and that it is for "sin committed in this life," in the language of the question, you cannot deny, as the sin in question consists in neglecting to feed the hungry, to clothe the naked, and to visit the sick, which are duties of this life, and cannot be regarded as duties belonging to a future state.

It is clear then that the text teaches that some "part or portion of mankind will be *everlastingly* punished for sins committed in this life;" the question is therefore narrowed down to one point, viz., do the words everlasting, and eternal, when applied to the punishment of the wicked, have the force of endless? The position I take is not that the word everlasting is *never* applied to things which are not strictly endless, but that

the literal grammatical meaning of the word is endless, and that when it is used to express anything less than endless, it is not used in its proper but in a figurative sense, and that therefore it is always to be considered as expressing endless duration, unless the nature of the subject requires a different construction. You will not deny that the words *everlasting* and *eternal* are both translations from the same original, and that they have the same force in New Testament language. This being understood, I will proceed to prove what that force is.

1. An appeal to English standards for the meaning of the English word *everlasting*, will settle the question, so far as the meaning of our common scripture is concerned, and by them I shall abide unless you first take an appeal. The very formation of the word of *ever* and *lasting*, strikes the mind at once with the idea of endless duration. *Ever*, at any time or always, and *lasting*, must express that which lasts or endures without end. Dr. Johnson defines the word *everlasting* thus : "Perpetual ; without end." Dr. Webster defines it thus : "1. Lasting or enduring forever ; eternal ; continuing without end ; immortal. 2. Perpetual ; continuing indefinitely, or during the present state of things. 3. In *popular* language, endless, continued, unintermitted." So far then as the meaning of the word *everlasting* is concerned, there can be no doubt that it properly expresses endless duration.

2. That the word *everlasting* is used in Bible language to express endless duration, is plain from the fact that it is the word inspiration has employed to express the duration of what is acknowledged to be absolutely endless. A few references will show this beyond dispute.

Matt. vi. 13 : "Thine is the kingdom, and the power, and the glory *forever*." Rom. i. 25 : "The Creator who is blessed *forever*." xvi. 27 : "To God only wise be glory *forever*." You

settled that the scriptures do teach the doctrine of endless punishment.

I am not ignorant of the manner in which Universalists have often attempted to reason away the force of the terms employed to express the duration of punishment, but as it is your right to select your own positions, and as you may not take the same view that others have, I will not attempt to anticipate your reply, but will try to meet it when I shall receive it from your own pen.

MR. BALLOU TO MR. LEE.

DEAR SIR :—I fully agree with you as to the importance of the subject we have agreed to discuss, and its demands on us and our readers for a candid, a thorough, and a prayerful investigation.

2. Whether my regard for propriety and truth shall lead me to confine myself strictly to the question at issue, I leave for you and our readers to decide, after they shall have read our friendly controversy.

3. I have had your first attempt to prove that a part of mankind will be endlessly miserable, under serious consideration, and now proceed to state my reasons why I deem your argument inconclusive.

4. You quote only one passage in proof of endless punishment, viz., Matt. xxv. 46. ‘These shall go away into everlasting punishment; but the righteous into life eternal.’

In reply, I have to say: 1. I deny the reference of this text to the immortal resurrection state.

And, 2ndly, I deny, that the original word here translated

everlasting, signifies endless duration when applied to punishment.

"These" were to "go into everlasting punishment," at the time *when* the 'Son of man should come in his glory,' Matt. 25 : 31, and this coming was to take place, "before some of them that then lived should taste death," or die, and before that generation passed away. See Matt. 16 : 27, 28, and 24 : 34. I conclude, you will not pretend that the word rendered everlasting signifies endless, when applied to things in this world, and as you make no attempt to show that this punishment is in the immortal state, therefore, the word everlasting being applied to punishment in this world, cannot prove that punishment to be endless. Prove, that this punishment is in the immortal state, and then your argument will amount to something, but not till then.

5. I believe a correct rendering of this text is as follows :

"These shall go away into *age-lasting correction* ; but the righteous into *age-lasting life*," or, in other words, These shall go away into the *punishment of the age* ; but the righteous into the *life of the age*, meaning the gospel age, or dispensation in this world. I see no proof that the text refers to the immortal resurrection state at all.

Although, you say, "this text is produced as a specimen of the *many* which teach the doctrine of *everlasting* and *eternal* punishment,' permit me to say to you and our readers, that this is the only instance in the Bible in which the phrase "everlasting punishment" occurs, and the terms everlasting and eternal are never in the Bible applied either to death or hell, nor near as frequently to any words which denote misery as many are in the habit of supposing.

6. But, no matter now, whether they are applied to punishment in the scriptures, many, or but few times, you have stated the issue between us on this point correctly, when you say, "do

the words everlasting and eternal, when applied to the punishment of the wicked, have the force of endless?" Yes, sir, this is the proper issue between us, relative to these words. Prove that they signify endless duration when applied in the scriptures, to punishment, and I yield the argument.

7. I do not feel called upon to contend with you about the meaning of the English words everlasting and eternal, because the scriptures were not originally written in the English language. I deny that the literal and grammatical meaning of the *original* word, rendered everlasting and eternal, is absolutely an endless or infinite duration of time. I respectfully ask you to prove this if you can. I shall take the position in the proper place, that the Greek noun *aion*, from which the adjective *aionios* [everlasting] is derived, signifies properly, "an indefinite period of time," and that the extent of the duration signified by this term, in any and every particular case, must be determined by the nature of the subject to which it is applied. If you show, that eternity is the literal, grammatical meaning of *aion*, then, I will show from the nature of the subject, that its meaning is limited when applied to punishment, or else give up the argument. But, if you fail to show that an absolute eternity is the primitive and proper meaning of *aion*, then, you must either show from the nature of the punishment that it must necessarily be endless, or give up your argument founded on these words. Let us see first, how you make out in proving that an endless duration of time is the literal and grammatical meaning of *aion*? Gird yourself to this task, for, if you fail here, your cause is gone in the outset. Let it be remembered, however, that *usage*, after all, rather than their radical derivation, must determine the meaning of words.

8. You say :

"That the word everlasting is used in Bible language to express endless duration, is plain from the fact that it is the word

inspiration has employed to express the duration of what is acknowledged to be absolutely endless."

To this I reply, "That the word everlasting is used in Bible language to express *limited* duration, is plain from the fact that it is the word inspiration has employed to express the duration of what is acknowledged to be *limited* in duration." A few references will show this beyond dispute.

Exodus 21 : 6. "And he [the slave] shall serve him [his master] *forever*." Jonah 2 : 6. "The earth with her bars was about me *forever*." Heb. 3 : 6. "The *everlasting* mountains were scattered." Philemon 15, 'That thou shouldst receive him [Onesimus] *forever*."

You will not deny that the word forever in the above texts is a translation from the same word as everlasting in Matt. 25 : 46, "These shall go away into everlasting punishment," and of course it is of the same import. This shows that the word is used to express what is absolutely limited in duration, viz., slavery, Jonah's confinement in the whale's belly, mountains that were *scattered*, hills, gates, doors, the covenant of circumcision, the Aronic priesthood, &c., &c. Are you answered?

9. You say :

"Any criticism which will prove that the punishment of the wicked will not be endless, because the terms used to express its duration do not express endless duration, will prove equally clear that God will not always exist, for the same terms are used to express his existence."

To this I reply, Then, any criticism which will prove that the hills, mountains, gates, doors, and many other things to which the term everlasting is applied in the Bible, are not endless, because the terms used to express their duration do not express endless duration, will prove equally clear that God will not always exist, for the same terms are used to express the dura-

tion of his existence. My statement is as true and good as yours, and in the light of it, you cannot but see the absurdity of your argument. Help yourself out of the difficulty here presented, and you will help me out of the dilemma you seek to involve me in. According to your logic, if the word *great* be applied to a fly, and also to the universe, it means that the fly is as large as the universe, or, if you speak of a wise man and the wise God, you mean, that the man is as wise as God!!

10. Again, you say :

“The same terms are used to express the happiness of the righteous, and of course, so far as the force of language is concerned, we have just the same evidence of endless punishment, that we have of endless happiness.”

Do you mean that the same terms are used to express *happiness* and *misery*? If so, what are they? If you mean, that *all* the same terms are applied in the scripture to punishment, as are applied to the existence of the happy, I deny it. The word endless *akatalutos*, is applied to life in Heb. 7 : 16. It is declared, that Christ was made a priest after the power of an endless life, and the apostle says to his brethren, “*Your life* is hid with Christ in God.” Now, sir, find this word, endless, applied in the Bible to an existence of misery, and I will yield you the palm of victory. Further, the words “*immortal, incorruptible, unfading*,” are applied to an existence of happiness, but never to an existence of misery, and these terms give a positive assurance of the unending existence of the happy in heaven.

You quote 2 Cor. 4 : 7, in proof that the word everlasting expresses the duration of future happiness. But, my dear sir, did you notice that the apostle there speaks of something more than an eternal *aionion* weight of glory? As though he felt that the word *aionion* was too weak to express his idea, his language is, “*kath hyperbolē eis hyperbolē aionion*,” i. e., *exces-*

sively, exceeding aionion. Now if *aionion* be strictly infinite or endless, how can anything exceed it so as to be, *hyperbole upon hyperbole*, above or beyond it.

Moreover, the apostle says, that *life* and *immortality* were brought to light through the gospel, and they are *the thing* promised to Abraham, with which "all the kindreds of the earth are to be *blessed*," not cursed. Hence, we never read of death or misery in connection with immortality. An immortal existence of misery would be an endless curse to its possessor instead of a blessing, and, consequently, it can never be consistent for a God of infinite goodness to bestow such an existence on any of his creatures. Here is a good reason, then, why misery should be limited, while holiness and happiness are divine in their nature, and endless in duration.

Thus, we discover that there is in the Bible much proof of endless happiness, in terms which are never applied to misery.

In the strong and joyful hope that the "creation shall be delivered from the bondage of corruption into the glorious liberty of the children of God," I remain yours, respectfully for the truth's sake.

MR. LEE TO MR. BALLOU.

DEAR SIR:—Your reply to my letter has been received and duly considered. In reply to my argument you set up two grounds of defence, as follows:—

"In reply, I have to say, 1. I deny the reference of this text to the immortal resurrection state.

"And, 2dly, I deny, that the original word here translated *everlasting*, signifies endless duration when applied to punishment."

These grounds of defence shall both receive attention.

You deny that Matt. xxv. 46 refers "to the immortal resurrection." On this point you make but a remark, and refer me to Matt. xvi. 27, 28, and xxvi. 34. From your reference to Matt. xxiv., considered in connection with the well known general course of Universalists on the subject, it is reasonable for me to understand you as applying Matt. xxv. 31-46 to the destruction of Jerusalem. In opposition to this, and in proof that it relates to the second advent, when Christ shall come again in person to judge the world, I urge,

1. Christ is said to come in his glory, at the time the wicked are to go away into everlasting punishment, which cannot relate to the destruction of Jerusalem. What is the glory of Christ? It is the glory which he had with the Father "before the world was." John xvii. 5. But can you suppose that the triumph of Roman arms, the sight of a dissolving city, the shouts of victory from a heathen, brutal soldiery, and the groans, blood and death of slaughtered thousands constituted the glory which Christ had with the Father "before the world was?"

Again, we have the promise of partaking of Christ's glory, of being glorified with him, Rom. viii. 17. If he came in his glory at the destruction of Jerusalem, will it be a blessing to be glorified together with him?

2. In the text Christ is said to come with all the holy angels, which did not take place at the destruction of Jerusalem. We read of angels making their appearance on different occasions. Luke ii. 9, one appeared to the shepherds, "and they were sore afraid." At the resurrection of Christ, Matt. xxiii. 2-4, "the angel of the Lord descended from heaven, his countenance was like lightning, and his raiment white as snow," &c. With this scriptural view of angels before you, will you inform me how Christ came with "*all* the holy angels" when Jerusalem was overthrown?

3. It is declared that Christ shall sit upon the throne of his glory. Please then show how he sat upon the throne of his glory when Jerusalem fell more than at the fall of Babylon, the overthrow of the Roman empire, or the revolution of France.

4. It is said all nations shall be gathered before Christ, at the time the wicked are doomed to everlasting punishment. There was no gathering of nations at the destruction of Jerusalem, but rather a scattering. The Christians all fled, and the Jews were scattered among the nations, from whence they have not returned to this day.

5. It is said that Christ shall separate the gathered nations, one from another, which did not take place at the destruction of Jerusalem. Will you state what nations were separated, after being first gathered on that occasion?

6. At the same time the wicked are to go away into everlasting punishment, the righteous are to be rewarded for their good deeds, which did not take place at the destruction of Jerusalem. "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." What is this kingdom? It cannot mean the gospel dispensation, as now enjoyed on earth, for Christians inherited this long previous to the destruction of Jerusalem. It cannot mean the call of the Gentiles to partake of the blessings of the gospel, for they were called long before this, it being an acknowledged fact that the gospel was preached nearly through the Roman empire before the fall of Jerusalem.

7. The everlasting punishment in the text, pronounced upon the wicked, was prepared for the devil and his angels. If then the punishment consisted in what befell the Jews at the overthrow of their city and polity, who are the devil and his angels for whom this national destruction was prepared?

I trust I have now not only refuted your construction of the text, but also proved that it relates to a future state, and is to

take place at the coming of Christ to judge the world, yet future. If these considerations do not satisfy you, when you shall have answered them, I will give you another chapter upon the same point.

I will now attend to your second ground of defence, which is thus stated :

“I deny that the original word here translated everlasting, signifies endless duration, when applied to punishment.”

You say :—

“Any criticism which will prove that the hills, mountains, gates, doors, and many other things to which the term everlasting is applied in the Bible, are not endless, because the terms used to express endless duration, will prove equally clear that God will not always exist, for the same terms are used to express duration of his existence.”

The above I admit in all its force, and length, and breadth. Any criticism which can prove that hills, mountains, &c., are not endless, *because* the word everlasting does not mean endless, will prove that God will not always exist. Note, I admit that criticism may prove that hills and mountains are not endless, but it cannot prove it *because the word everlasting does not properly mean endless duration*. The limited existence of hills, mountains, &c., must be proved by some other consideration, and then it will follow that when the word everlasting is applied to them, it is used in an accommodated sense, to express less than its meaning. I will urge two considerations in proof that the word properly expresses endless duration.

1. It is applied to God, to express his existence, and to the happiness of the righteous, to express its eternity. This was urged in my first letter, and has not been properly met by you, as we shall see.

You will not deny that the words *everlasting* and *forever* are both translated from the same original *alam* in Hebrew and *aion*

in Greek. Let us then test your translation of these terms. The following is your criticism :

"These shall go away into *age-lasting correction* ; but the righteous into *age-lasting life*," or, in other words, These shall go away into the *punishment of the age* ; but the righteous into the *life of the age*—meaning the gospel age, or dispensation in this world."

Gen. xxi. 33 : Abraham called upon the name of the Lord, the EVERLASTING God. According to your translation, Abraham called upon the name of the "*age-lasting*" God, or upon the God "*of the age*." Rom. i. 25 : "The Creator who is blessed *aionias* forever." That is, according to your translation, the Creator who is blessed "*age-lasting*," or blessed "*of the age*." ix. 5 : "God blessed *aionias*, forever." That is, if you be correct, God blessed "*age-lasting*," or "*of the age*." xvi. 27 : "To God be glory *aionias*, forever." That is, "*age lasting*," or "*of the age*." 2 Cor. iv. 17, (not 7, as you have it,) "Our light affliction worketh for us a far more exceeding and eternal *aionion* weight of glory." That is, "*age-lasting glory*," or "*glory of the age*."

Your criticism upon this text, by which you attempt to show that the apostle used another term, *exceeding*, as though *aionion* eternal was not strong enough, fails of its object. The word *exceeding*, does not in the least add to the force of *eternal*, or in any way express duration, but is used to qualify *weight*, and not *eternal*. It is the *weight* that is *exceeding*, and not that the glory is *exceeding eternal*, as your criticism supposes.

Now in all these cases your translation of the word *aionios* "*age-lasting*" or "*of the age*" must mean endless, or less than endless. If by "*age-lasting*," or "*of the age*," you express endless duration, nothing is gained to your cause by the criticism ; but if less than endless be expressed by these renderings, then you have less than an endless God and less than an endless

“weight of glory” promised in the gospel. If you deny that the term properly expresses endless duration, then the doctrine of God’s absolute eternity and of an endless heaven, are not taught in the Bible. I do not say that God may not be eternal, or that you cannot, in some way, prove that he is eternal, but I say that you cannot prove that he is eternal from the Bible, unless the term in question expresses endless duration. If the word does not literally mean endless, then it cannot express the eternity of God, and it follows that it is not expressed in the Bible.

2. In further proof that the term in question does express endless duration, I urge the consideration that the words are never used figuratively, or in an accommodated sense, to express more than their literal meaning, but always to express less. Words are often used to express less than what they literally mean, as we say, as swift as lightning, as swift as the wind, as cold as ice, as big as a mountain, as lasting as the hills, are all figures of speech, in which words are used which literally express more than is really intended; but never are words used figuratively, which express less than is intended, and hence, as the word *aionias*, rendered everlasting, forever, &c., is applied to God, and to the happiness of the righteous, to express their eternity, the word cannot literally signify less than eternal or endless duration.

Now as the same term is used to express the duration of punishment, the word must properly express its endlessness, and you must prove from some admitted principles, that such punishment is not endless, before you can be justifiable in construing the word to mean less than endless.

I trust I have now proved, first, that the text, “These shall go away into everlasting punishment,” refers to a future state, which is admitted to be an endless state, and secondly, that the word rendered everlasting properly expresses endless duration, which leaves you no excuse for explaining it by those texts

which apply the same term to what exists in this world, which is admitted to be an accommodated use of the word.

I will close by noticing one of your objections. You deny that the term in question is the strongest term used to express the duration of the happiness of the righteous, and refer to Heb. vii. 16, where the term endless is applied to Christ; which term you say is never applied to the punishment of the wicked. To this I reply:

1. The term endless is not applied to the happiness of the righteous, but to the priesthood of Christ, and this term is applied to it but once; whereas the other term forever is applied to it many times. The meaning of St. Paul is that Christ was made an high priest after the power of an endless life, yet I believe it is generally held that a time is coming when he will resign the office of priest. But be that as it may, it is plain that the text does not say after the power of the endless life of all men, nor even after the power of the endless life of the righteous.

2. The term here rendered endless, is as clearly applied to what is not strictly endless, as is the word rendered everlasting. The term endless is, I believe, used but twice in the Bible, in the text to which you refer, and in 1 Tim. i. 4: "Neither give heed to fables and *endless* genealogies." Now it is plain that the genealogies here spoken of were not absolutely endless, any more than the mountains, &c., and hence your own proof text falls by your own hand.

αἰετοῦρος, unlimited, interminable, that may be extended indefinitely

MR. BALLOU TO MR. LEE.

DEAR SIR :—In my reply to your first letter, I asked you to *prove* the application of Matt. 25 : 46 to the immortal state, and I also asked you to show that “endless duration” is the primitive and proper meaning of *aion*. I perceive that, in your reply to me, you have made no attempt to prove either of these points. You merely endeavor to raise a few objections to my application of that passage to the close of the Jewish state, and then conclude that you have not only refuted my application or it, “but also proved that it relates to a future state, and is to take place at the coming of Christ to judge the world, yet future.” Do you not know, that throwing some pretended obstacles in the way of *my* application, is not proving *your own* application of the passage to the future state? I deny that the coming of Christ to judge the world, is yet future, and I ask you to prove this if you can. Prove that Matt. 25 : 31–46 is to be fulfilled in the immortal state, or else acknowledge candidly that you cannot do it. Let us have no dodging on this point. If you still continue to *assume* or *beg* the position, that the reference of this passage is to the incorruptible state, our readers cannot fail to discover that the reason you do so, is, because you are hard pushed in the argument.

I can answer all your objections to the Universalist application of the second coming of Christ to the close of the Jewish age, but I am not logically bound to do so, because, by the rules of controversy, you are bound to go ahead and make out your case. Admit that I am unable to remove even one of your objections, still, that does not help you to prove your application. But I will just show you and our readers how easily I can remove your objections. Christ said that he would come in *glory*

and with his angels, and would then sit upon the throne of his glory ; and he affirmed that the generation should not pass away, and that some who then heard him should not die until they saw him thus coming. See Matt. 16 : 27, 28, and 24 : 34. Now, nearly eighteen hundred years afterwards, you have the hardihood to deny that Christ *did come* as he said he would, and *when* he said he would. I ask, how do you know, Mr. Lee, that Christ did *not* come in his *glory* at the destruction of Jerusalem ? How do you *know* that his angels did not then attend him ? How do you prove that he did not then sit upon the throne of his glory ? Were you there, that you have the temerity to contradict him, and so positively to declare that Christ did not come *when*, and in the manner he said he would ? He then sat upon the throne of his glory, because his kingdom was then established in the earth—he then came in his kingdom—and then commenced rewarding every man according to his works. Matt. 16 : 27, 28. But further :

You say, “ There was no gathering of nations at the destruction of Jerusalem.” I will leave you to settle this, with the prediction of the prophet Zechariah. God said by that prophet, “ Behold the day of the Lord cometh, and thy spoil shall be divided in the midst of thee, for I *will gather* ALL NATIONS *against* Jerusalem to battle.” Zech. 14 : 1, 2. God said he would gather all nations against Jerusalem to battle, and Mr. Lee says he did not do it. Which will our readers believe, the word of God, or the word of Mr. Lee ?*

Thus you will discover how easy it is to remove all your ob-

*It will be observed, that nothing is said in the 24th and 25th chapters of Matthew about death, after death, a future state, a resurrection, or a last judgment. Nations, as such, do not exist in the future world ; and as “ *all nations* ” were to be gathered before him, it is probable, that this judgment, was in this world, the only place where nations exist.

jections to the idea that the second coming of Christ and the kingdom of God took place at the close of the Jewish state. Now, my dear sir, if you have any proof that Matt. 25 : 46 refers to the immortal resurrection state, *do* let us have it in your next letter. I cannot allow you to beg this position, and as yet, you have not offered one particle of proof on this point.

2. I asked you to prove that endless duration is the primitive and proper meaning of *aion*, and you make no attempt to do it, but proceed to show that it signifies endless in some of its *particular* applications. Just as if, I had asked you to prove that the word life-time means endless duration, and you should reply, the word life-time signifies endless when applied to God, [for the lifetime of God is endless,] therefore, it always signifies endless, except when it is used in an accommodated sense ! I do not admit that *aion* and *aionios* are used in "an accommodated sense." In my judgement, these terms are as properly used when applied to mountains, hills, gates, doors, covenants, &c., as when applied to God and to things strictly eternal. I acknowledge that the mere application of the Hebrew term *olam* and the Greek *aion*, to God, would not of itself *alone*, be sufficient to convince me of the absolute endless existence of the divine Being. He is the "immortal, incorruptible" God, and "his years have no end." I admit that when *aion* is applied to God, it signifies an unbeginning, unending duration, not on account of any particular force in the word itself, but because the nature of the subject requires it. It is then the *age* or *life-time* of God, which is an absolute eternity. Your argument for endless punishment, founded on this word and its signification when applied to God, will as conclusively prove that punishment *has* always existed as that it *will* always exist. Will you allow that misery *has* existed as long as God has existed, or will you say *aionios* is used in an "accommodated sense" when applied to punishment ? If *aion* properly signifies all *past* and all *future* duration, *then*

it must be used in an "accommodated sense" when used to signify only all *future* duration.

"That these terms are frequently used to express eternity is granted, chiefly as applied to God and his attributes; but then, it must be observed, that their being so applied is no evidence, that this is their radical meaning, for we also find *days, years, and ages*, similarly applied." Ps. 89 : 29; Mic. 5 : 2; Ps. 102 : 24 27; Eph. 3 : 21. The proper rule for understanding these terms, is this : *when the subject to which they are applied is in its nature eternal, they are to be understood as expressing that sense; but when the subject is not from its nature eternal, they must be understood as implying but a limited duration.* If you can show that punishment is endless in its nature, then I must allow that *aionios* signifies endless duration when applied to it, but not till then. In the light of the above remarks, you will discover that all you have said about words being used figuratively or in an accommodated sense, amounts to nothing; for I do not allow that these terms are used in "an accommodated sense." The literal meaning of them is "duration of time," and the extent thereof, may be longer or shorter, according to the nature of the subject. The age of God is undoubtedly unbeginning and unending, but how it follows from this fact, that punishment, is therefore, unbeginning and unending, I cannot perceive. I *challenge* you to prove that *infinite duration* is the radical idea, of *olam* or *aion*.

I have never said that *aionios* should be translated "age-lasting" or "*of the age*," when applied to God, hence, your attempt to show my absurdity by thus translating several passages, is wholly nugatory.

In offset, I will give you a chapter. You say *eternity* is the proper meaning of *aion*. Let us test your translation of this term. Matt. 24 : 3—"What shall be the sign of thy coming,

and of the end of the world," *aion*? According to your translation, "the end of eternity." Matt. 13 : 39, 40—"The harvest is the end of the world," [*aion*] and "so shall it be in the end of the world," *ton aionos*. That is, according to your translation, "the harvest is the end of eternity," and "so shall it be in the end of *this* eternity." 1 Cor. 10 : 11—"And they are written for our admonition, upon whom the ends of the worlds *ton aionon* are come." That is, if you be correct, "on whom the ends of *the eternities* [plural] are come." Heb. 9 : 26—"Now once in the end of the worlds, *sunteleia ton aionon*, hath he [Christ] appeared." That is, according to you, "Now once in the end of *the eternities* hath Christ appeared." John 9 : 32—"Since the world began," *ek tou aionos*. According to your translation, "Since *the eternity* began." In Rom. 16 : 25, Paul speaks of the mystery of the gospel "which was kept secret since the world *aionicis* began." That is, according to you, "since *eternity* began."

I hope you have learned by this time, that this business of showing absurdities in the translation of *aion*, is "a play that two can play at," as well as one.

Your argument rests on the supposition that *aion* properly signifies eternity, or endless duration of being. This position you have not proved. The following facts, respecting this word, justify me in assuming that *aion* does not signify eternity or an endless duration.

1. The Greek word *aei*, which is the only root in the noun *aion*, signifying duration, occurs in eight places in the New Testament, and in none of these places does it denote endless duration. The texts are, Mark 15 : 8, Acts 7 : 51, 2 Cor. 3 : 11, and 6 : 10, Titus 1 : 12, Heb. 3 : 10, 1 Pet. 3 : 15, 2 Pet. 1 : 12. In most of these places *aei* is rendered *always*.

2. Professor Stuart says, that *aion* in the New Testament

corresponds more nearly to *olam* in the Old Testament than to the classical usage of *aion*. He gives as the first meaning of *aion* in the New Testament, "*an indefinite period of time.*"

3. Parkhurst, the author of the Hebrew Lexicon, says *olam* denotes a "*hidden duration,*" and that "it seems to be much more frequently used for *indefinite*, than for *infinite* time."

4. Dr. Taylor, who wrote the Hebrew Concordance and copied every word of the Hebrew Bible three times with his own hand, says of *olam*—"The word is applied to time, and signifieth a duration which is *concealed*, as being of an unknown or great length, with respect either to time past or to come." He adds, "It signifieth eternity not from the proper *force* of the word, but when the sense of the place or the nature of the subject to which it is applied requireth it; as God and his attributes."

5. Pickering defines *aion* as follows: "An age, a long period of time, indefinite duration, time whether longer or shorter," &c.

6. Alexander Campbell says of *aion*, "*Its radical idea is indefinite duration.*"

7. Eternity never had a beginning, but the beginning of *aion* is alluded to in five different passages. Luke 1 : 70 ; John 9 : 32 ; Acts 3 : 21, and 15 : 18 ; Eph. 3 : 9. Eternity can have no end, whereas the end of *aion* is spoken of in several places. 1 Cor. 10 : 11 ; Heb. 9 : 26 ; and five times in Matthew.

It is absurd to speak of this eternity, in distinction from a future eternity—or to speak of a plurality of eternities ; but the scriptures mention a plurality of *aions*, and, *this aion* and the *aion* to come, in several instances. See 1 Tim. 1 : 17 ; Eph. 3 : 17 ; Col. 1 : 25 ; Matt. 12 : 32 ; Mark 10 : 30 ; Luke 18 : 30 ; Gal. 1 : 4 ; Tim. 4 : 10 ; Heb. 6 : 5.

8. Donnegan, in his Greek Lexicon, defines *aion* to mean "time, a space of time, life-time, the ordinary period of man's

life, the age of man, man's estate, a long period of time, eternity," &c.

9. Bishop Pearce says, an *age* is the proper meaning of *aion*.

Having now shown that eternity is not the primitive meaning of *aion* or *alam*, I remark, an adjective cannot derive any more force of meaning from the noun it is derived from, than is contained in the primitive word. Gloomy cannot mean more than gloom, nor wise more than wisdom ; hence, the adjective *aionios* cannot be, generically, a stronger term to express duration than the noun *aion*, from which it is derived.

Josephus, who wrote not a great while after Christ, uses *aionios* generally to signify a limited, indefinite duration of time.

Origen, an acknowledged believer in Universal Salvation in the third century, uses *aionios* freely as applied to punishment, without any explanation or qualification, such as our modern prepossessions would require a Universalist to make, if he applied the word everlasting to punishment.

These terms are frequently used in the Bible and applied to things which we know, already, have or will come to an end. As examples of this kind I quote as follows :

1. EVER. Lev. vi. 13. "The fire shall *ever* be burning on the altar." John xviii. 20. "I *ever* taught in the synagogue and temple."

2. FOREVER. Gen. xiii. 15. "For all the land which thou seest, to thee will I give it, and to thy seed *forever*." Exod. xii. 14. "You shall keep it (the passover) a feast by an ordinance *forever*." Lev. xxv. 46. "They shall be your bondmen *forever*," spoken of the Jewish slaves. Jonah declares, when swallowed by the fish, "I went down to the bottoms of the mountains ; the earth with her bars was about me *forever* ; yet hast thou brought up my life from corruption, O Lord my God." Jonah ii. 6. Here forever signified the time Jonah remained

in the fish's belly. Philemon 15. "That thou shouldst receive him (Onesimus) *forever*."

3. EVERLASTING. Gen. xvii. 8, xlviii. 4. "I will give thee the land of Canaan for an *everlasting* possession." Gen. xlix. 26. "The utmost bounds of the *everlasting* hills." Exod. xl. 15; Num. xxv. 13. "An *everlasting* priesthood." Lev. xvi. 34. "An *everlasting* statute." Hab. iii. 6. "The *everlasting* mountains were scattered."

The foregoing facts with reference to *aion* and *aionios* show conclusively, that the *mere* force of these words cannot be depended on to prove the endless duration of anything whatever.

With relation to 2 Cor. iv. 17, I would ask, by what authority you make the noun *hyperbolen* qualify the noun weight? But, if the phrase *kath hyperbolen eis hyperbolen* be considered an adverbial phrase, as I think it ought, then it clearly qualifies *aionion*.

You are wrong, in saying that *akatalutos*, endless, in Heb. vii. 16, is "applied to the priesthood of Christ." No, sir, it is applied to that "life," according to the power of which Jesus was made a priest; but it does by no means follow that his life *as a priest* is endless. Though Christ was made a priest *eis ton aiona, forever*, yet, as you say, "it is generally held that Christ will resign the office of priest,"—thus the priesthood will end, though called everlasting, but *that* life according to the power of which he was made a priest, will never end. And, as "our [immortal] life is hid with Christ in God," and all who die in Adam are to be made alive in Christ, and receive their endless life from him, so, I think, theirs is the same life which is here called "*endless*." You say, "the term [*akatalutos*] here rendered endless, is as clearly applied to what is not strictly endless, as is the word rendered everlasting." Will you be so good as to show me the place where *akatalutos* is used, and applied to what is not strictly endless? As it happens, *akatalu-*

tos does not occur in 1 Tim. i. 4, where "endless genealogies" are mentioned, and hence, you have made a *blunder*, and my "*proof-text*" does *not* fall by my own hand, as you assert.

I earnestly desire that in your next letter you will endeavor to *prove* your *application* of Matt. xxv. 46, (your only *proof-text*, as yet,) to the immortal state, and, also, that you will offer some reasons why *aionios* should signify endless duration when applied to punishment, rather than when applied to mountains, hills, gates, doors, covenants, &c. &c.

MR. LEE TO MR. BALLOU.

DEAR SIR:—In your reply to my last letter you made the following statement :

"In my reply to your first letter, I asked you to *prove* the application of Matt. xxv. 46 to the immortal state, and I also asked you to show that "endless duration" is the primitive and proper meaning of *aion*. I perceive that, in your reply to me, you have made no attempt to prove either of these points."

This surprises me, for it is not true, or else you have the honor of making the discovery that I do not know when I make an attempt to prove a point, and when I do not make such attempt. After filling my whole letter with what I supposed to be arguments, and good arguments too, on these very points, you must know that it is very grateful to my bump of self-esteem to be told by you that I made no attempt to prove them! If then I could do so much without even making an attempt, wo worth the day for your theory, when I shall really attempt.

You say, I “merely endeavor to raise *a few* objections to my [your] application of that passage to the close of the Jewish state.” I advanced *seven* direct arguments on the point, and yet you say I merely endeavored to raise *a few* objections!! I wonder you did not print that significant word *few* in diamond type, so as to make it look as small as possible. How many objections do you suppose I ought to raise in so short a letter to be entitled to your attention? You say again, “I can answer all your objections to the Universalist application of the second coming of Christ to the close of the Jewish age, but I am not logically bound to do so, because, by the rules of controversy, you are bound to go ahead and make out your case.” To this I reply,

1. It is an admission that you have not attempted to meet my arguments on the point. Let this be remembered.

2. My arguments to prove the absurdity of your application of the text to the destruction of Jerusalem, equally prove that the text refers to the future state. That the text relates to a general judgment at the end of the world, or to the destruction of Jerusalem, is granted by universal consent, so that to refute one of these notions is to establish the other. Everybody but Universalists agrees with me in my exposition of the text, and even some who are called Universalists admit this exposition; therefore, to refute your Universalist exposition is to confirm my own application, since there is no other application for which any one is disposed to contend. In view of these facts, how could you say that you were not bound to meet my objections to your application of the text? Nothing but an incapacity to refute my arguments could have driven you to take such an unenviable position before our readers. You are certainly bound to meet and refute my arguments, by which I attempted to prove that the text in question does not relate to the destruction of Jerusalem, or else you are bound to prove that it is capable of a

third exposition different from either of those for which we contend. I contend for one exposition and you contend for another, and nobody contends for a third; my argument therefore with universal consent takes it for granted that your exposition or my exposition is right, and as I have proved in the use of seven distinct arguments that your exposition is wrong, it follows that my exposition is right;—the text therefore relates to the future state. It is then proved on my part by unanswered arguments that Matt. xxv. 31–46 relates to a general judgment to take place at the second coming of Christ, which is yet future. Nor can I relinquish this position until you shall either meet and refute my arguments, or prove that the text may mean something different from either your own or my understanding of it. Buckle on your armor and come up to the conflict like a man of courage, and I will give you enough to do, for when you shall have demolished my arguments already advanced, I have enough more on the same point which shall be forthcoming.

Before I leave this point, I will give a brief expose of your ability to remove my objections. You say, “I ask, how do you know, Mr. Lee, that Christ did *not* come in his glory at the destruction of Jerusalem?” It is a sufficient reply to this to say, that there is no evidence that he did—no evidence that his angels then and there attended him—no evidence that he then sat upon the throne of his glory. No historian has recorded any of these events as taking place at that time. But the proof belongs to you on this point. If you apply the prediction of Christ to that event, you must prove that it was then fulfilled, which would be to prove all these points, the negative of which you ask me to prove. I ask you then in turn, ‘How do you know?’ &c.

But I can tell you how I know “that Christ did *not* come at the destruction of Jerusalem.” He said to the Jews, “Ye shall not see me henceforth, until ye shall say, Blessed is he that cometh

in the name of the Lord." Matt. xxiii. 39. They did not say, Blessed is he that cometh in the name of the Lord, at the destruction of Jerusalem, therefore he did not come then.

Your quotation from Zech. xiv. 1, 2, to prove that all nations were gathered at Jerusalem, does not answer. That text was uttered by the prophet about the time that Jerusalem was taken by Nebuchadnezzar, and it is more probable that the prophesy relates to that event. But whatever it may mean, it cannot refer to the overthrow of the Jews by the Romans, as you must have seen, had you read the latter clause of the text. It says, "The half of the city shall go into captivity, and the residue of the people shall not be cut off from the city." The Romans destroyed the city itself, and carried all the people into captivity, which were not slain. But I will not spend time on this point, for whoever were gathered at Jerusalem at that time, it was not to be judged and punished as the text affirms of all nations to be gathered, not at Jerusalem, but before the Son of Man.

I will now attend to the second point. You say, "I asked you to show that endless duration is the primitive and proper meaning of *aion*," and then you say I have made no attempt to prove this point. You are certainly incapable of perceiving an attempt, or I am incapable of making one, for I certainly attempted to make an attempt. Do you wish me to repeat my arguments, or to multiply them, merely to furnish you with the pleasure of overlooking them, and then denying that I have attempted any argument? The following is the substance of what I proved on this point in my last.

1. The word rendered everlasting, &c., properly expresses endless duration, because it is the word inspiration has employed when the intention was properly and absolutely to express endless duration, as the existence of God, the perpetuity of Christ's kingdom, and the happiness of the righteous. This proves, as

was shown, that unless the word *aion*, (forever, everlasting and eternal,) does not properly express endless duration, then the eternity of God and the happiness of the righteous are not properly expressed in the Bible, and if the eternity of God and the endless happiness of the *righteous* are not properly expressed in the Bible, it will be difficult for you to prove the endless happiness of the *wicked*.

2. It was shown in my last that words are never used figuratively or in an accommodated sense, to express more than their proper meaning. Words cannot be made to express more than their proper grammatical sense, and yet the word about which we contend is used to express the existence of God. Whether this be an argument or not, I will give it the form of one, so as to render it visible, that you may not again overlook it, by denying that I have attempted an argument.

(1.) Words are never used to express more than their proper signification; they cannot be made to express more:—

(2.) The word *aionion*, rendered everlasting, is used to express the eternity of God and the endlessness of future happiness;

(3.) Therefore, the word *aionion*, rendered everlasting, does not properly express less than endless duration, but must express duration as absolutely endless as the existence of God and the future happiness of the saints.

3. As the proper meaning of the word is endless duration, and as we are always bound to construe language in its proper literal sense, in all cases where the subject will admit of it, we are bound to receive the terms everlasting, eternal and forever, as teaching endless punishment is not and cannot be endless, and then and not till then we shall be justified in understanding the terms in question in an accommodated sense, as when applied to mountains, gates, &c. Your ground appears to be that the word has no meaning of its own, but is wholly dependent upon the

thing to which it is applied for its meaning. If it be applied to what is endless, then it means endless, but if it be applied to what is limited in duration, then it means limited duration, and thus you make it derive its meaning from the thing it is used to express, instead of expressing the duration of the thing to which it is applied. When I was a boy, I learned to say, "An adjective is a word added to a substantive (name) to express its quality; as, 'the *everlasting* God,' '*everlasting* punishment;'" but it appears that Universal theology has changed the order of things since that day, and now it appears from your reasoning that nouns determine the nature of adjectives attached to them. You make a grand mistake when you say, "The proper rule for understanding these terms is this: when the subject to which they are applied is in its nature eternal, they are to be understood as expressing that sense," &c. They cannot express that sense, unless endless duration be their *proper sense*; hence, the true rule is always to understand them in this sense, unless the subject absolutely requires a limited sense. It is for you, therefore, to prove that punishment is not and cannot be endless, before you can have any right by the rule of interpretation to understand them in a limited sense, when applied to this subject. The laboring oar belongs to you on this point.

Your quotations to prove that the word in question is used to express limited duration, are no reply to my argument, because they only prove what I admit. My argument does not assume that the word is never applied to things of limited duration, but only that its proper sense is endless. So with your translation of the word *aion*, in the phrase, "end of the (*aion*) world," making it mean end of eternity. If I contended that the word is used *only* in its *proper* sense, this would be a fair retort, but such is not the case.

You say I am "wrong in saying that *akatalutos*, endless, in Heb. vii. 16, is applied to the priesthood of Christ." It may

be that I am wrong, but your argument has failed to convince me of it. If Christ was made a high priest after the power of an endless life, the endlessness of the *zoēs akatalutos*, endless life, is applied to the priesthood of Christ, and it must be as endless as the life after the power of which it was made, if the word be used in its proper sense.

You say the word *akatalutos* does not occur in 1 Tim. i. 4. I did not say it did occur; what I said on this text had reference to the translation *endless*, the original of which is as properly translated endless as the word on which you rely as a stronger term than *aionios*, everlasting. In Heb. vii. 16 the original is *akatalutos*, incapable of dissolution, indissoluble; enduring, everlasting. The word in 1 Tim. i. 4, is *aperrantos*, unlimited, interminable, endless. The word in Matt. xxv. 46, which I quoted to prove the endlessness of punishment, is *aionion*, which is rendered unlimited as to duration, eternal, everlasting. See *Greenfield's Greek and English Lexicon*. I will now submit it to our readers if my argument does not stand unmoved by your effort to overthrow it.

There are a few other points which I would notice, could I do it without following your bad example, by making my letter much longer than the rule of our discussion permits. Your last letter was nearly or quite a third longer than mine, to which it was a reply, and much longer than the contract allows, as no letter was to fill more than three columns of the *Sword*, solid. If you cannot maintain your side of the question without occupying so much more space than your opponent, would it not be well to retire from the field?

MR. BALLOU TO MR. LEE.

DEAR SIR :—I submit to our readers, whether you take a straight-forward, manly course, in proving your application of Matt. xxv. 46 to the immortal state. In your first letter, you assumed this application without any attempt at proof, and, when I denied your reference of the passage on the authority of Christ's own words, in Matt. xvi. 27, 28, and xxiv. 34, you made no attempt to show that these cited texts did not mean what I supposed, but merely presented some supposed difficulties to Christ's application of your proof-text. If there is any force in your supposed difficulties, it rests *directly* against Christ's testimony, not against me. Jesus did most emphatically declare, that "*some*" of those who then stood before him should "*not taste death,*" or *die*, until his coming with his angels to reward men according to their works, should take place; and, that "*that generation should not pass away*" until his coming, &c. &c., should be fulfilled. Your seven objections rest directly against this testimony of the Savior; and this is a sufficient refutation of all your objections.

You say, "there is no evidence that Christ did come, no evidence that his angels then and there attended him, no evidence that he then sat upon the throne of his glory." You ask me how I know he did then come, &c. I reply, I believe he did *then* come, because he said *he would then* come. Are the plain declarations of Christ no evidence with you? He declared, "The Son of man shall come in the *glory of his Father, with his angels; and then he shall reward every man according to his works. Verily, I say unto you, there be some standing here which shall*

not taste of death till they see the Son of man coming in his kingdom." Matt. 16 : 27, 28. Further he said, "And then shall appear the sign of the Son of man in heaven, and then shall all the tribes of the earth (or land,) mourn, and they shall see the Son of man coming in the clouds of heaven with *power* and great *glory*, and he shall send his angels, So likewise ye, (my disciples,) when ye shall see all these things, know that it is near even at the doors. Verily, I say unto you **THIS GENERATION shall not pass till all these things be fulfilled.**" Matt. xxiv. 30, 31, 33, 34. See also Mark xiii. 26-30, and Luke xxi. 27, 31, 32, and xvii. 30. Also, Mark viii. 38, and ix. 1. Luke ix. 26, 27. James testified more than 1700 years ago, that even then, "*the coming of the Lord draweth nigh.*" Now, sir, in view of all this explicit testimony, what becomes of all your fancied difficulties relative to the coming of Christ and the setting up of his kingdom? If you had produced explicit scripture testimony to prove your application of this text, and I had merely raised some supposed difficulties against such application, you would have asked me, What do all your supposed difficulties weigh against the positive declarations of Christ? Honestly, I cannot discover that you have yet taken even the first step toward proving your application of Matt. xxv. 46 to the immortal state.

You say Christ did not separate the gathered *nations* at Jerusalem's destruction. I reply, he then separated his faithful followers from those who rejected him—believers from unbelievers. The pronoun "*them,*" in the original, does not refer immediately to the word *nations*, it being of a different gender. Will you state what *nations*, in your view, Christ will separate in the immortal resurrection state?

My answer to your sixth objection is, I have proved by Christ's own words, that the kingdom of God was to *come* with power before some who heard him should die. Mark ix. 1.

You ask, "Who are the devil and his angels, for whom this national destruction was prepared?" I reply, the *human enemy* of Christianity, and his emissaries. Christ calls Judas a devil, and Peter, Satan, and in Rev. ii. 10, it is said, "The *devil* shall cast some of you into prison"—that is the human enemy of Christ. The terms *Satan* and *Devil*, as you know, are significant epithets, and properly applicable to any beings or body of men whose characters they describe, just like our words *adversary* and *enemy*.

Nearly or quite all partialist commentators acknowledge that a coming of Christ did take place at the destruction of Jerusalem. Do you deny it? At that time Christ commenced judging the world, and "all nations" were then placed under his retributive administration, and he will continue to *judge* or *reign* in his kingdom until all enemies are subdued to him, death destroyed, and God becomes "all in all." 1 Cor. xv. 27, 28.

I now submit to our readers whether I have not removed all your fancied difficulties, which you oppose to Christ's positive declarations that his coming in his kingdom, with power and glory, with his angels, should take place during the life-time of some who then heard him.

In my last, I took the position, and endeavored to sustain it by the highest authority and evidence, that the *mere* force of the original words rendered everlasting and eternal, *cannot* be depended on to prove the *endless duration* of ANYTHING WHATSOEVER. You have not met this position at all, and you pay no sort of regard to the learned authority by which my conclusion is sustained. Perhaps you do as well as you can, considering that your "Sword" is now fighting against the truth.

As you have not yet shown that the term everlasting is ever applied in scripture to punishment in the immortal state, I might logically rest my defence here; but I will proceed to reduce your argument for the endlessness of punishment to an absurdity.

Your whole argument for *endless* punishment is this: The original words rendered everlasting and eternal, signify properly infinite duration when applied to God; they are used in the same sense when applied to punishment, and therefore they prove punishment endless. It is a rule in logic, that an argument which proves too much, proves nothing for him who uses it. Your argument proves too much; for, when *aionios* is applied to God, it signifies an *unbeginning*, unending duration. Now, if it is used in the *same sense* when applied to punishment as when applied to God, as your argument supposes, then it proves an *unbeginning* as well as an unending punishment. Thus your argument is reduced to an absurdity. According to your reasoning, if a man applies the term *life-time* to a fly, to a man, to a tree, to God, then he properly means, that the fly, the man, and the tree, will have the same duration of *life-time* that God has. You are quite welcome to all the force of such an argument as this. According to you, if I speak of an *enduring* disease, and of the *enduring* God, I properly mean that the disease is as enduring as God. Shame on such logic! According to you, if I say, a great fly, a great man, a great house, and the great God, I properly mean that the fly, the man and the house, are severally as great as God, because I apply the same adjective to each of these objects. Or, if I say, a good man, and the good God, I mean properly, that the man is as good as God! Now, the truth is, sir, that all this sort of words do actually signify, by common consent, more when applied to God than when applied to other things, and that too from the very nature of the subject.

I do not say, that this word has no meaning of its own, as you vainly assert. I have said repeatedly, and I have proved by good authority, such as you dare not directly contradict, that the radical idea of *alam*, *aion* and *aionios*, is an "*indefinite duration*," or *long-enduring time*, and, I contend, that the extent

of the duration signified by this term, in every particular case, must be determined by the nature of the subject.

In refutation of your syllogism, I take the position, that, as *olam*, *aion* and *aionios* properly denoted a "*hidden, indefinite duration*," the precise limits of which was not fixed, and might be longer or shorter, therefore, these terms were used in there *proper sense*, as much when applied to what is limited in duration, as when applied to what is endless. When I say, the *long-enduring* God, *long-enduring* mountains, *long-enduring* punishment, will you tell me why the word *long-enduring* is not used in its proper sense, as much when applied to punishment and mountains, as when applied to God? I deny that *aionios* is a stronger or more definite term than *long-enduring*. Remember this.

When I was a school-boy, I learned that an adjective added to a substantive does not *add* any quality to that substantive, but only expresses some quality which the substantive possesses. The adjective positively declares, in all cases, that the substantive is possessed of the quality, but *the extent* to which the substantive possesses it, must be determined, not by the adjective, but from the nature of the thing; as, the *long-enduring* God, the *long-enduring* priesthood, *long-enduring* mountains, *long-enduring* punishment. Who does not know that the adjective does not determine the extent to which the substantive or thing is possessed of the quality indicated by the adjective? So, the adjective *aionios*, expresses that the subject to which it is applied is *continuous* or *lasting*; but, the particular extent to which it is possessed of this quality, must in all cases be determined by the nature of the subject. Now, sir, this being the case, when you will show from the nature of divine punishment that it is *endless*, I will admit that *aionios*, denotes endless duration when applied to it, but not till then. The laboring oar belongs to you on this point.

You say, "As the proper meaning of the word is endless du-

ration," &c. I have denied, and do again most positively deny, that the proper meaning of *aion* or *olam* is infinite or endless duration. I ask for proof on this point. Do not the words life-time, long-enduring, powerful, &c., signify more by common consent, when applied to God, than when applied to other things?

I will present you and our readers with one argument more, to show that no dependence can be placed on these words alone, to prove the *endless duration of anything whatever*. It is evident that the seventy learned Jews who translated the Old Testament into the Greek Septuagint, did not suppose that *aion* signified an infinite duration, because, in that work we find *eti*, and *epekeina*, added to *aion*. These terms signify "*and farther, beyond*," &c. Exod. xvi. 18. The Lord shall reign, *ton aiona, kai ep aiona, kai eti*, i. e., if you be correct, from *eternity to eternity*, and *FARTHER*. Now, sir, I demand of you a translation of the above Greek phrase according to the exegesis you have given of *aion*. Again, Dan. xii. 2, "And they that turn many to righteousness as the stars, *eis tous aionas, kai eti*," i. e., as I would have it, through the *age and farther*; but as you would translate it, "*through eternity and FARTHER*." Micah iv. 5. "And we walk in the name of Jehovah our God, *eis ton aiona, kai epekeina*, i. e., as I translate it, *through the age and BEYOND IT*. Dr. James McKnight, in his "Truth of the Gospel History," page 28. after discussing these words at some length, and arriving at the conclusion in his own mind, that *aion* and *aionios* do *probably* signify endless when applied to punishment, says :

"At the same time I must be so candid as to acknowledge, that the *use* of the terms forever, eternal and everlasting, in other passages of scripture, shows that they who understand these words in a *limited sense*, when applied to punishment, put no **FORCED interpretation upon them.**"

This is the candid confession of a learned believer in, and defender of endless punishment. It is high authority as to the meaning of the words, and is in direct contradiction to what you affirm; for, your doctrine is, that a *forced* interpretation is put on these words whenever they are used to signify anything less than the whole duration of God's existence. For aught I see, you must allow that they are used in an accommodated sense, when applied to future happiness and misery, as you use them! You have involved yourself in a dilemma. You must allow that punishment *has* existed as long as God has existed, or you must allow, that *aionios* eternal is used in an accommodated sense when applied to punishment. Take which horn of the dilemma you please. I opine, you will not hang very comfortably on either. If you say *aionios* signifies as much when applied to punishment as when applied to God, then punishment *has always* existed; or if you say, it does not signify as much when applied to punishment as when applied to God, then it must, according to your own showing, be used in an *accommodated* sense when applied to punishment, and your argument is ruined.

According to your mode of reasoning on Heb. vii. 16, if a man is made a judge of the court according to the power of the *indissoluble* constitution of the United States, he must remain a judge as long as the constitution exists! Wonderful logic!!

Your reference to *Greenfield's Greek and English Lexicon*, comes with an ill grace, after I have given several authorities as high or higher than Greenfield, which you have entirely failed to notice.

As I have a little more room, I will offer two objections to your doctrine of interminable suffering.

1. The Bible does not teach this doctrine, because, the term "everlasting" is never applied in the scriptures, to punishment beyond this world or in the immortal state.

2. If any of mankind will be endlessly miserable, God

knew even before creation, that they would be thus miserable. In certain prospect of their endless misery, if he created them, his benevolence, would have prevented their creation on the principle that an existence of unending pain is worse than no existence at all. Your doctrine charges God with cruelty, in creating the known subjects of endless torment.

MR. LEE TO MR. BALLOU.

DEAR SIR:—You commence your last by an intimation that my course is not “manly,” which of course is the best argument you have. A complaint of unfairness is a handy substitute when arguments fail. You complain because I did not fill my space with an attempt to prove that Matt. xvi. 27, 28, and xxiv. 34, do not mean what you suppose. Indeed sir, were I compelled to prove that every text that you may see fit to refer to, does not mean what you suppose, I should have business enough, and you would secure your object, namely, to prevent my getting my own arguments before our readers during our limited discussion. But I did notice these texts as far as was necessary. I remarked that it was necessary for *you* to prove that they relate to the same event which is described in Matt. xxv. which is my proof text. This you had not done, and if you think I shall labor, at your dictation, to prove that your texts do not mean a certain thing, before you undertake to prove that they do, you will find yourself mistaken, and our readers

will have the privilege of judging whether you are unmanly in making such demands, or I in refusing to comply. Now sir, I deny that your texts in Matt. xvi. and xxiv. relate to the same event as that described in the last paragraph of xxv. chap. though the same subject may be treated in the connection. In Matt. xvi. you connect the 27th and 28th verses as relating to the same event, whereas, in my view, they relate to very different events. Verse 27, "For the Son of man shall come in the glory of his Father with the holy angels; and then shall he reward every man according to his works." That this does not relate to the destruction of Jerusalem, as you suppose, appears from two considerations.

1. Christ in no sense came then, *with his holy angels*. He did not come with the angels of heaven that inhabit the spirit world. He did not come with the ministers of the gospel, who may be termed angels, for they all fled and every holy person hasted away before that dreadful blow was struck upon Jerusalem. The Roman army cannot have been intended by the *holy angels*, though they may be considered his messengers of wrath, for they were not *holy*. They were heathen, and heathen are no where called holy in the scriptures. The Saviour, in speaking of them in reference to this event, calls it "the abomination of desolation," hence they cannot be the holy angels spoken of in the text.

2. At the coming spoken of in the text, Christ is to "reward every man according to his works," which was not done at the destruction of Jerusalem. Who were rewarded according to their works at the destruction of Jerusalem? It will not be pretended that the oppressive and blood-thirsty and blood-stained Romans were thus rewarded. It will hardly be maintained that the disciples were rewarded according to their works on that occasion. They had the good fortune to escape with their lives, through many difficulties and much suffering. If

this is the reward of piety, it is all a negative character, for they enjoyed no positive good which they did not enjoy before, though they enjoyed exemption from some evils, while at the same time they endured other evils. There were none then who were rewarded according to their works at this time, except the unbelieving Jews, and it admits of doubt even in their case. Amid the promiscuous slaughter and captivity, it can hardly be maintained that each suffered, individually, just as much and no more than their works demanded respectively. But the text includes the whole of our race, "*every man*," and refers to them in their individual capacity, hence, it can be fulfilled only by a universal judgment. It is clear that this text does not relate to the destruction of Jerusalem.

Now let us look at the 28th verse, "Verily I say unto you, there be some standing here which shall not taste death, till they see the Son of man coming in his kingdom." This text you join to the other, by omitting the period, and putting a comma in place of it, to make it look as though the two formed but one sentence. This "professional tact" may accomplish its object with those who are not in the habit of reading the Bible for themselves. Now I believe that this verse relates to a different event, and that it was introduced by our Lord, by way of giving assurance of what he had said in the former verse. In the first he would come "in the glory of his Father with his holy angels," and then as though to give an assurance of it, he declares in the next verse, "there be some standing here which shall not taste death till they see the Son of man *coming in his kingdom*." This coming in his kingdom, related to the opening of the gospel dispensation, embracing the resurrection from the dead, the out-pouring of the Holy Ghost, and the immediate moral results that followed. If indeed the former verse did relate to the destruction of Jerusalem, this cannot relate to that event, and, of course, it cannot prove that the former relates to

it. Did Christ come in his kingdom in the presence of the Roman army at the destruction of Jerusalem? As a christian I feel bound to repudiate the very thought. Was that kingdom, of which the Saviour said,—“My kingdom is not of this world; if my kingdom were of this world then would my servants fight,” manifested in the movements and established by the victories of the Roman heathen army? It cannot be; Jesus came not in his kingdom in the person and presence of that army. If coming and going away be applied to Christ, with reference to this event, I say he rather left on the occasion, that is, departed in the persons of his disciples, who fled to the mountains that lay on the other side of Jordan.

I trust that I have now fully met one of your strongest proof texts against my application of Matt. xxv. 31—46, and would my space permit, I would as cheerfully and as fully meet the other Matt. xxiv. but it will be in season, when you shall have done something to prove that those parts of the chapter which speak of events to take place during that age, refer to the same events as are described in chapter xxv.

Your criticism still amount to the same thing as heretofore, viz: The terms in question are sometimes applied to things of limited duration; therefore they mean limited duration, when they are applied to the punishment of the wicked. And why you should continue to quote and comment upon texts which obviously mean limited duration cannot be accounted for, only on the ground that you are unable to meet the real question at issue. If you will prove that these words do not express endless duration, when applied to punishment, you will accomplish something, but your whole criticisms are efforts to prove that they do not express endless duration when applied to other subjects, in other texts. You complain that I have not noticed your critics. Wonderful? have you noticed mine? You know and all our readers know, that the very critics which you quote are against

you, in relation to the use of the words in question. The quotations you make were never intended by their authors, to prove or give the least countenance to the views you quote them to sustain. In your last you quote Dr. McKnight, in which he says "those who understand these words in a limited sense, when applied to punishment, put no forced construction upon them." I, sir, have never accused you of putting a *forced* construction upon these words, but a *false* one, and that your application is false though not forced, Dr. McKnight as firmly believed as I do, according to your own showing. You admit that he "arrived at the conclusion that *aion* and *aionios* do probably signify endless, *when applied to punishment*." But what did the Dr. mean by "forced construction?" It is plain he meant one not to be given to the words in other texts, that is, he meant to be candid enough to admit that in various other passages these words were used to express limited duration, and have I not been equally candid. I have from the beginning admitted this. You wholly misrepresent me when my doctrine is, that a *forced* interpretation is put upon these words, when they are used to signify any thing less than the whole duration of God's existence." I have said no such thing nor anything that implies it. I have not used the term *forced* in this connection, nor have I contended for any meaning of the word more than endless. And this meaning it may have whether used retrospectively or prospectively, as in Ps. xc. 2. "Even *from* everlasting to everlasting thou art God." Thus, you had to misrepresent me to give force to your argument, and as your whole criticism, and your dilemma with its two horns, depend upon this misrepresentation, they may be dismissed without further comment. And now after all you have said to the contrary, it still reads, "these shall go away into *everlasting punishment*, but the righteous into *life eternal*."

I will now say a word in reply to your two concluding consid-

erations. You say everlasting is never applied to punishment beyond this world. I reply.

1. It is a begging of the whole argument, as well as the question to be argued. Whether everlasting does refer to future punishment, is a point to be proved, and not to be assumed, if punishment for sin extends into the future world, everlasting must be applied to it, since it is repeatedly used to express its duration; your assertion is therefore a denial that punishment extends into the world to come. This is modest! You refused to discuss this point with me when I proposed it, and now you assume it in proof that punishment is not endless. I repeat, this is modest! yea, more, it is "manly." But it assumes the whole question, for if there is no punishment after death, it cannot be endless,—hence you beg everything in debate. Prove that everlasting is never applied to punishment beyond this world. Do you reply, Prove that it is applied. I answer, any argument that will prove the fact of future punishment, will prove this, and you have once refused to discuss this, and preferred the question of endless punishment. Does not this present a combination of all the beauties of consistency? And have you changed your mind, and concluded to discuss the subject of future punishment by having me proceed to prove it in reply to your denial? I have a perfect right so to do.

2. It is not true that the word in question is not applied to punishment after death. Matt. xii. 32: "Whosoever speaketh against the Holy Ghost it shall not be forgiven him, neither in this world, neither the world to come." This certainly speaks of what is "beyond this world," and in Mark iii. 2, the parallel passage reads, "hath never forgiveness, but is in danger of *eternal* damnation." Here then is punishment "beyond this world," said to be *eternal*. Jude 7: "Sodom and Gomorrah are set for an example, suffering the vengeance of *eternal* fire." That

this relates to what is beyond this world is evident, for the people referred to were in the future world at the time they were said to be suffering *eternal fire*. 2 Thess. i. 6-10. In this text it is said that the wicked will be "punished with *everlasting* destruction," and that it is "beyond this world," is clear from the fact that it is to take place "when he shall be revealed from heaven in flaming fire with his mighty angels." It is also to take place "when he shall come to be glorified in his saints." Compare this with 1 Thess. iv. 16, 17, and you will see that it is connected with the resurrection of the dead. And now that this cannot relate to your all-comprehending event, the destruction of Jerusalem, is clear from two circumstances. First, Christ was not revealed from heaven in flaming fire, if revealed in that event, but from Rome in helmet, shield and sword. Secondly, the apostle wrote to the Thessalonians as though they were to have a part in this event, whereas they were about one thousand miles distant from the scene, on a straight line, and not less than fifteen hundred miles distant, by the nearest land route.

Your several objections, founded upon the knowledge of God, I must dispose of by "short logic."

1. More good than evil will result from the existence of our race, which God must have known.

2. Those who suffer the evil are alone to blame for it, unless you will take a part of it for telling them that there is no hell "beyond this world." They might all be happy on the same terms that any are, if they would comply with those terms,

3. God could not have prevented the existence of the miserable, without preventing the existence of the happy, and thereby preventing more happiness than misery.

4. Some *are* miserable for ages, and God must have known that they would be before he made them. If you say God could not have prevented this misery, how will you prove that

he can prevent endless misery, If you say God might have produced the same amount of good without the misery, "your doctrine charges God with cruelty."

MR. BALLOU TO MR. LEE.

DEAR SIR :—In your letter No. 5, you stated that the language, "I will gather all nations against Jerusalem to battle," was uttered by the prophet Zechariah about the time that Jerusalem was taken by Nebuchadnezzar. You said this in order to make it appear that this prediction did not apply to the destruction of Jerusalem by the Romans; but the fact is, the book of Zechariah was not written till more than sixty years after the taking of Jerusalem by the Babylonians, hence, that language must be applied to Jerusalem's destruction by the Romans. I make this statement, not because the general issue between us is materially affected by it, but to let our readers see how much reliance ought to be placed on your statements, and to what a miserable subterfuge you will resort when you are driven into a corner.

In your last, you acknowledge, that the *second* coming of Christ, or "*his coming in his kingdom*" is a past event. Thus, you have given up your application of Matt. 25 : 31—46, to the immortal state, unless you can show that it is his *third* coming there spoken of, and, that that coming is yet future. I ask our readers to bear in mind, that you have acknowledged, that the *second coming* of Christ, or the coming of the "Son of man in his kingdom," is a *past event*.

Now, sir, prove that the coming of Christ mentioned in Matt. 25 : 31, is a *third* coming of the Son of man, or else give up your application of it. Let it be remembered, that Mr. Lee admits that Matt. 16 : 28, and 24 : 30, and Mark 9 : 1, and Luke 9 : 27, &c., apply to a *second* coming of Christ, or his coming in his kingdom, and this second coming is a PAST EVENT.

You deny, that Matt. 16 : 27, and 24 : 30—34 relate to the same event as the last paragraph of Matt. 25. That you are wrong in this, and that all these passages do refer to the same coming of Christ, is evident from two considerations.

1. The 24th and 25th chapters of Matt. consist of one continued discourse of our Lord on one subject. The division into chapters and verses, &c., is the work of uninspired men.

2. The striking similarity of the language used in Matt. 24 : 30, and Mark 8 : 38, and Luke 9 : 26, 27, to that of Matt. 25 : 31, shows that the *same*, *second* coming of Christ is referred to in all these texts. In both places it is declared that "the Son of man shall come." In both places, it is said he shall come "in his glory," and, in *both* places, it is declared that his "*angels*" should attend him.

You aver, that Matt. 16 : 27, does not relate to the destruction of Jerusalem, because, as you say, "Christ in no sense came then *with his holy angels*." In answer to this, I defy you to prove that Christ did *not* come *personally*, attended with the spiritual angels of heaven, at the destruction of Jerusalem. See Matt. 24 : 30.

2. You admit that his coming *with his angels*, in Matt. 24 : 30, is a *past event*.

3. Dr. Clarke says, "The word *holy*," (before angels,) "is omitted by many excellent manuscripts, versions and fathers. *Mill* and *Bengel* approve of the omission, and *Griesbach* has left it out of the text."

You deny, that the same coming of the Son of man is referred to in the 28th as in the 27th verse of Matt. 16th chap. You make Christ speak of his *third* coming yet future, in verse 27, and then in verse 28 of his *second* coming or his "coming in his kingdom," which you acknowledge was then near at hand, and is now a past event. You ought to have a medal for this new invention ! I have heard that Universalists were famous for *twisting* the scriptures, but really, I never saw any *twisting* and *turning* before, equal to this ! Dr. Clarke and every commentator of any note is decidedly against you, in thus making Christ jumble together in two connected verses,* two different comings, which, according to you, were thousands of years apart. The truth is this, in the 27th verse, Jesus declares his coming and the manner of it, and, in the 28th verse, he fixes the time of that *same* coming within the natural lifetime of some who then heard him. Do tell me, sir, what is the difference between "coming in his kingdom," in Matt. 16 : 28, and sitting "upon the throne of his glory," in Matt. 25 : 31 ? I believe, that when the "Son of man came in his kingdom" he did commence the work of rendering unto "*every man* according to his works," because He then became the Judiciary and Executive authority of God's moral government. Under the old dispensation, God himself "judged in the earth," and "every transgression and disobedience RECEIVED a just recompense of reward," Heb. 2 : 2, but under the new dispensation, he "hath committed all judgment unto the Son." John 5 : 22.

Now, sir, remembering, that you have admitted that the second coming of Christ, or his "*coming in his kingdom*," was near at hand when he predicted it, and is now a past or *passing* event, I do most *emphatically challenge* you to show, that his coming

*The substitution of a comma for a period was altogether undesigned by me. Indeed, I had not noticed the alteration till I read your letter.

mentioned in Matt. 25 : 31, is a *third* coming, or that it is another and a different coming from his "coming in his kingdom" mentioned in Matt. 16 : 28, and 24 : 30, &c. In fine, I *challenge* you to prove that the coming of Christ in Matt. 25, is *now a future event*. No matter whether Christ's coming took place at the precise period of Jerusalem's destruction or not ; you have acknowledged that his coming in his kingdom is a past event, and it is for you to prove, irrespective of my views, that the application of your proof text is yet future. I now simply deny that Christ's second coming mentioned in Matt. 25 : 31—46 *is yet future*. I ask you to prove your application of this passage to the immortal state ? Prove this, irrespective of the Universalist views, as it is your logical duty to do, or else acknowledge your defeat.

My refutation of your syllogism, in my last, seems to have silenced you on that point, and our readers cannot have failed to discover, that throughout the whole controversy with Mr. Thomas, and thus far with me, whenever you feel yourself "used up" on any point, you preserve a studied silence on that point.

You are entirely wrong when you say, that the *amount* of my criticism on the words rendered everlasting, is, "That the terms in question are sometimes applied to things of limited duration ; therefore, they mean limited duration when applied to the punishment of the wicked." No, sir, this is far from being the amount of my criticism. I have proved that the radical and proper meaning of *alam* and *aion* is "an indefinite duration of time," and you do not contradict it. I have denied that the mere force of these terms is sufficient to prove the "endless duration of ANYTHING whatever," even of God himself ; and you have not directly denied this. I have shown by high authority, that these terms signify eternity when applied to God, not from the proper *force* of the words themselves, but because the sub-

ject requires such a meaning in this case, and that the word is used to express *more* than its radical and proper meaning when applied to God, as you use the word "day" to signify more than its proper meaning in the phrases, "day of judgment, day of grace," &c. &c. In my last I asked you for a translation of the phrase, "the Lord shall reign *ton aiona, kai ep aiona, kai eti*," and you treat this request with studied neglect, because you cannot translate it without involving yourself in an absurdity. You have contended that endless is the proper meaning of *aion*, and yet, when this word is applied to the reign of God, we find "and farther" added to *aion*, which according to you must read, the Lord shall reign to *endless duration and farther*!! I also denied that *aionios* in Greek is a stronger term than *long-enduring* in English, and you have not attempted to refute this statement. I appeal to our readers whether your course does not manifest that you are conscious of your inability to meet the real question at issue.

You say, I know that the critics I quote are against me in relation to the use of the words in question. True, I know as *theologians* they were believers in endless misery, and their concessions as *critics and scholars*, are the more valuable from this consideration. As scholars they have felt obliged by facts, to make concessions which sap the foundation of their doctrine of endless torment. In addition to the authorities, I have given in former letters, I may add that Buxtorf, Schindler, and Gesenius, than whom greater linguists never lived, define *olam* to mean a *hidden time, an age, time hidden from man*, &c. Now, remember that Parkhurst says, *olam* seems to be *much* more frequently used for *indefinite* than for *infinite* time. Prof. Stuart gives an *indefinite* period of time, as the first meaning of *aion*. Pickering defines *aion* to mean "an *age*, a long period of time, indefinite duration, time whether longer or shorter." Are these authorities against me?

You quibble about the word "*forced*" in the sentence I quoted from McKnight. He evidently means by "forced interpretation" precisely the same as you do by an accommodated use of these terms, or not using them in their proper sense.

If you will take back your statement that *aionios* properly "expresses the eternity of God," or else acknowledge that it does not mean as much when applied to punishment as when applied to God, I will excuse you from the dreaded task of hanging on that dilemma, but not otherwise. It is no misrepresentation "of your view" to say, you contended that *aionios* does properly "express the eternity of God's existence," i. e., unbeginning and unending duration; so that you were logically in the dilemma I mentioned. You allow that *aionios* is frequently used to signify limited duration, and yet, when I use it in this sense, you accuse me of putting a "*false*" construction on it.

And now, after all you have said to the contrary, your only proof-text for endless misery still reads, when correctly translated, "These shall go away into *long-enduring* punishment, but the righteous into *long-enduring* life," and thus far, you have entirely failed to show that either the punishment or the life pertains to the immortal state.

What a dreadful crime I have committed by denying that the word "everlasting" is ever in the Scriptures applied to punishment beyond this world! I expect, in your next, you will accuse me of "begging the question," if I deny the truth of the affirmative of the question we are discussing! What a thing it is to be "*logical*!"

You quote the phrase, "shall not be forgiven him, neither in this world, neither in the world to come," to prove punishment in the future state. You know that a correct translation of this phrase is, "*neither in this age*, (the Mosaic,) *neither in the age to come*," and by reference to Eph. 2:7, we learn that there were more *ages* than one, *then future*. Mark 3:29 properly

reads, "*hath not forgiveness to the age*, but is in danger of *long-enduring judgment*." In assuming that these passages apply to the immortal state, you are guilty of attempting to beg an all-important question between us.

You quote Jude 7, "Sodom and Gomorrah are set forth for an example, suffering the vengeance of *eternal fire*." In regard to this text, I agree with the orthodox Gilpin, "The apostle cannot well mean *future* punishment here, because he mentions it as a *deigma*—something that was to be a *visible example* to all. That word (derived from *deiknumai*, to show or exhibit) properly signifies to *give a sample of something to be sold*." How could punishment in the *invisible* world be a *visible* example to people on the earth?

2. It is evident that Jude here refers to the destruction of these cities from the earth, by comparing this text with its parallel in 2 Peter 2 : 6. "And *turning* the cities of Sodom and Gomorrah into ashes, condemned them with an overthrow, making them an *ensample* unto those that after should live ungodly."

3. You seem to rely on the present tense of the participle "suffering," to prove that these cities were suffering at the time Jude wrote, whereas Jeremiah says that "Sodom was overthrown as in a moment, and no hands stayed on her." According to your mode of explanation, you make Jude declare that Sodom and Gomorrah were "*giving* themselves over to fornication and *going* after strange flesh" *in the future state*, at the time he wrote; because the participles "*giving*" and "*going*," in the same verse, are also in the present tense, as well as "suffering." Do you really believe, my dear sir, that these people were "*giving*" themselves over to fornication, and "*going*" after strange flesh more than a thousand years after they had died and entered the spiritual world?

You also quote 2 Thess. 1 : 9—"who shall be punished with everlasting destruction." That this punishment does not belong

to the immortal state is plain from the following considerations :

1. Whatever is *destroyed* is not immortal.
2. Who were to be thus punished? Ans. those who troubled the Thessalonian Christians, and that they were the *Jews* who "troubled" them, is proved by Acts 17 : 1-8.
3. *When* were they to be punished with this everlasting destruction? Ans. "When the Lord Jesus should be revealed from heaven," and by reference to Luke 17 : 30—"Even thus shall it be in the day when the *Son of man is revealed*," we learn that the Son of man was *revealed* at Jerusalem's destruction. This is clear from the context of Luke 17 : 30. If 2 Thess. 1 : 7 be parallel with 1 Thess. 4 : 15, then it only proves that the resurrection commenced nearly 1800 years ago. Your objection that Thessalonica was very distant from Jerusalem, is forceless, because the Jews from all the distant countries, according to Josephus, went up to Jerusalem at the time of its overthrow to attend their great feast; and moreover, Jesus then commenced judging or reigning over *all* nations.

You say, "God could not have prevented the existence of the miserable, without preventing the existence of the happy, and thereby preventing more happiness than misery."

That is, if I understand you, suppose, for instance, God knew before creation, that you will be endlessly miserable, but he knew that you would be the father of two children who will go to heaven; so finding himself in a difficulty, he concludes to create you unwillingly in itself considered, for the sake of getting into being the two children to be happy!! You suppose God was under the *absolute necessity* of creating those who will be lost, or, of *not* creating those who will be saved!! You are welcome to all the converts you can make to such an absurd theory as this.

MR. LEE TO MR. BALLOU.

DEAR SIR :—You commence your last by going back to No. 5. Was this because you have obtained a new idea since you wrote your reply to that, or was it because you knew not what else to do? You affirm that “the book of Zechariah was not written till more than sixty years after the taking of Jerusalem by the Babylonians,” and accuse me of resorting to a miserable subterfuge. I shall not go into a chronological controversy, for chronology is too doubtful, but I will simply state the ground on which I made the remark. When writing upon the text, I took up a chronological table appended to Johnson’s dictionary, which lay upon my desk at the time, in which I read that Jerusalem was taken after a siege of eighteen months, 587 years before Christ.” I then turned to the marginal date of the prophecy in my Bible, and found that that was also 587 years before Christ; upon which I made the remark that it was about the time that Jerusalem was taken by Nebuchadnezzar. But I am not disposed to dispute; you may be right, and the authority which I consulted wrong. But does this alter the case? I did not depend upon this, for I was not bound to prove that the text referred to the event to which you applied it. This I did by the text itself. The text says, “half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city.” This cannot describe the final overthrow of Jerusalem, to which you apply it, because in that, *all* were cut off from the city, and the city itself was destroyed. Now, though I stated this before, yet you have passed it in silence, while you have gone back to take up an unimportant remark concerning dates.

Let me then apply your own language to your course. "I make this statement, not because the general issue between us is materially affected by it, but to let our readers see how much reliance ought to be placed on your statements, and to what a miserable subterfuge you will resort when you are driven into a corner." If you think this language is too severe, you will feel at perfect liberty to alter it and soften it to suit yourself, as it is your own.

You say, "In your last you acknowledge that the *second* coming of Christ, or '*his coming in his kingdom*' is a past event." You know that by "Christ's coming in his kingdom," I did not mean his "second coming," and that the Christian world, a few Universalists excepted, use the term "second coming of Christ," in the sense in which I used it, not to express the establishment of his church, not to denote his appearing yet to take place at the end of time. Why then should you say that I acknowledged the second coming of Christ is a past event? I acknowledged no such thing. I positively denied it in the very letter in which you say I acknowledged it, and you must know it if you have read that letter. But you say I "acknowledged his coming in his kingdom to be a past event." True, but I explained what that coming in his kingdom was, which was neither his second advent nor the destruction of Jerusalem, but the establishment of his church or kingdom on earth with great power and grace, which was connected with his first coming. I admitted his coming in his kingdom to be past in no other sense. How then could you make such a statement consistently with plain truth and honest dealing? How desperate must be the cause which needs a resort to such misrepresentations to defend itself against plain arguments?

I supposed I had said enough in my last to make an ordinary mind ashamed to pretend that Christ came in his kingdom in a gospel sense, at the destruction of Jerusalem; but as you are

disposed to contend for this absurd notion, I will add a few remarks.

1. It is perfectly clear that the kingdom of God did come in some very important sense before the destruction of Jerusalem. Luke xi. 20 : "But if I with the finger of God cast out devils, no doubt the kingdom of God has come upon you." Here then was a manifestation of the kingdom of God, but yet it was to be revealed with greater power and glory still. Luke xvii. 21 : "Behold the kingdom of God is within you." Psa. xiv. 17 : "The kingdom of God is righteousness, and peace, and joy in the Holy Ghost." The Holy Ghost was given with great power before the destruction of Jerusalem, and hence men enjoyed the kingdom of God. 1 Cor. iv. 20 : "For the kingdom of God is not in word, but in power." This was said before the destruction, and hence, the kingdom was set up before that event. Though the kingdom was set up at the first advent, yet I do not suppose that it is now perfected, or will be until the second advent, when it will come in all the fullness of its power and glory.

2. The Saviour's own declaration proves the point. John xviii. 36 : "My kingdom is not of this world, then would not my servants fight," &c. If he came in his kingdom at the destruction of Jerusalem, then his servants did fight, and, according to the principles of his own reasoning, his kingdom was of this world. War, the sword, and fire, are the means of establishing his kingdom, if he came in his kingdom with power in the persons and presence of the Roman army.

3. To understand Christ as coming in his kingdom at the destruction of Jerusalem, and to make this the second advent, is to destroy the good sense of many scriptures which relate to this subject. Let me first lay before our readers the direct texts on which you rely. Matt. xvi. 28 : "There be some standing here which shall not taste of death till they see the Son of Man

coming in his kingdom." Take the parallel texts. Mark ix. 1 : "There be some of them that stand here which shall not taste of death till they have seen the kingdom of God come with power." Luke ix. 27 : "There be some standing here which shall not taste of death till they see the kingdom of God." John I believe omits this important declaration of Christ. There can be no doubt but the three passages are taken from one and the same statement of Christ, and hence, must mean the same thing. You say they refer to the destruction of Jerusalem, and that in the same event was fulfilled all those other texts which speak of Christ's second coming ; and I deny both these points. The expression, "see the Son of Man coming in his kingdom," "have seen the kingdom of God come with power," and "see the kingdom of God," all must refer to the same event, mean the same thing. Suppose then, as you contend, that the destruction of Jerusalem is the event predicted, and the sense is, "There be some standing here which shall not taste of death till they have seen the destruction of Jerusalem. This you cannot deny, consistently with your exposition, for this is what you say the text means. Now as you make this exposition the key by which you explain all those texts which speak of the coming of the kingdom of God and the second coming of Christ, you must allow that the same paraphrase will give the true meaning of all these texts. Let us then try a few of them. We are taught to pray, "thy kingdom come," which, if that kingdom came at the destruction of Jerusalem as you contend, must mean, "come the destruction of Jerusalem," or "hasten the destruction of Jerusalem." Luke x. 9, "Say unto them the kingdom of God is come nigh unto you." That is, "the destruction of Jerusalem is come nigh unto you." Verse 11, "Notwithstanding, be ye sure of this, that the kingdom of God is come nigh unto you : " and xi. 20, "But if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you." That is, if Christ cast

out devils by the power of God, it follows as a necessary conclusion, that the destruction of Jerusalem by the Romans had come upon them. What a logician was Jesus Christ? What a strict connection there must have been between his casting out devils, and the destruction of the Jews by the Romans? Luke xvii. 20, 21, "And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them, "the kingdom of God cometh not with observation: Neither shall they say, Lo here! or lo there! for behold the kingdom of God is within you." If by the coming of the kingdom of God we are to understand the destruction of Jerusalem, as you contend, the meaning of this text must be this; "the Pharisees demanded of him when the destruction of Jerusalem should come, and he said the destruction of Jerusalem cometh not with observation, for behold the destruction of Jerusalem is within you."

Take a few texts which I apply to the second advent and see if they can be made to express the destruction of Jerusalem in plain English. Matt. xxv. 31, "When the Son of man shall come in his glory and all the holy angels with him, then shall he sit upon the throne of his glory, and before him shall be gathered all nations." Meaning—"When Titus shall come with the Roman army, then shall Jerusalem be destroyed." Is there not a great falling off from the dignity of the subject? 1 Thess. iv. 15, "The Lord himself shall descend from heaven with a shout, with a voice of the archangel, and with the trump of God, and the dead in Christ shall rise first." Fulfillment—"The Roman army came to Jerusalem, and took it, and killed a part of the Jews and sold the rest into captivity." 2 Thess. i. 7, "When the Lord Jesus shall be revealed from heaven in flaming fire, taking vengeance on them that know not God, who shall be punished with everlasting destruction from the presence of the Lord and from the glory of his power." Fulfillment—"Jerusalem was destroyed by the Romans." Acts i. 11, "This same

Jesus which was taken up from you into heaven, shall so come in like manner as ye have seen him go to heaven." Fulfillment—"About thirty-seven years afterwards the Romans came and destroyed Jerusalem." John xiv. 3, "And if I go and prepare a place for you, I will come again and receive you, I will come again and receive you unto myself." Exposition—"Judge nothing before Jerusalem is destroyed." Chap. xi. 26, "For as often as ye eat this bread, and drink this cup ye do show the Lord's death till he come"—that is, "Until Jerusalem shall be destroyed."—Jude 14, 15, "And Enoch also the seventh from prophesied of these, saying, behold the Lord cometh with ten thousand of his saints, to execute judgment upon all." Exposition—Enoch, the seventh from Adam, prophesied that the Romans would destroy Jerusalem. Rev. i. 7, "Behold he cometh with clouds, and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Exposition—Jerusalem shall be destroyed by the Romans.

I trust I have now said enough on this point, and enough or not, my letter is about full. Can any one suppose for a moment that the above expositions are correct? and yet upon the correctness of these applications your whole defence depends. Your main effort is to make it appear that all the scriptures which speak of the second coming of Christ, of judgment and punishment, were fulfilled in the destruction of Jerusalem; if you fail in this point, you fail in the whole. I have therefore devoted this letter mainly to this point. This course of yours has prevented me from introducing many direct arguments which I should be glad to introduce; but I do not much regret it, as it has given me an opportunity of exposing the utter fallacy of your whole system which makes the destruction of Jerusalem the focus point of prophetic light. If you shall desire to receive more direct argument from my pen, I shall be happy to

accommodate you by continuing the discussion beyond the number of letters agreed upon. If you still wish to contend about the second coming of Christ, I trust I shall be able to help you to a few more thoughts on this subject. Before I close on this point I wish to ask you a plain question, to which I hope you will give a plain answer. Do you believe in a second advent more than what took place at the destruction of Jerusalem, and if so, what particular texts do you consider to refer to such second coming of Christ yet future?

I will close by saying that I am glad you felt the force of my reply to your argument founded upon the knowledge of God. My reply fairly met your argument, and yet you have not attempted to refute my positions, but simply bid me welcome to all the advantage to be derived from them. This I regard as a yielding of the point. Will you give me a few more such hard arguments to dispose of? With this one exception, you have acted wholly upon the defensive.

MR. BALLOU TO MR. LEE.

DEAR SIR :—I have had your reply to my last under candid consideration, and my deliberate judgment is, that as a whole, it is wide of being pertinent to the question of "*endless* punishment—the *only* question we have agreed to discuss. I would ask our readers, what does Mr. Lee's last letter contain, that bears even the semblance of an argument in favor of the *endless duration* of punishment?

Though, there may not be historical exactness in the prophetic declarations of Zech. 14. 2, I feel confident of its reference to the destruction of Jerusalem by the Romans, The declarations contained in verses, 5. 6, 7, 8, of that chapter, cannot well be applied to any other event. But, even admitting, that it applies to the sacking of that city, by the Babylonians, still, the passage is every way to my purpose, because, if the gathering at the destruction of Jerusalem by the Assyrians was sufficient to justify the prophet in saying, "I will gather all nations against Jerusalem," surely the gathering of the Roman legions composed of soldiers of all nations, would justify Christ in using a similar expression. But I admit that ALL NATIONS, without exception, were at that time, placed under the authority of the Son of man. He became the judiciary and executive of God's moral government. This is what is signified by all nations being gathered before him.

You make no progress at all in the argument. In your first letter, you introduced one text in favor of endless punishment. You assumed its application to the immortal state without an attempt at proof. I denied your application; and since then, you have been endeavoring to put the laboring oar into my hands and reserve to yourself the privilege of taking your position on the negative, and finding fault with what you suppose to be the Universalist application of certain texts. I am glad that I have got you completely silenced on the word everlasting. I feel very well satisfied with the manner in which that part of our friendly controversy appears before our readers. I believe you must feel conscious of being defeated as regards the meaning of these terms.

In your letter No. 8, you introduced a number of texts in proof of your main position. To these I gave brief replies, in my last, yet so effectual, that you are silenced. You make no attempt at a rejoinder.

All your long argument on the second coming of Christ is founded on a total misrepresentation and perversion of our views. No Universalist ever pretended that the kingdom of God means the destruction of Jerusalem. You ought to know better than this. We have always contended that the kingdom of God means the gospel or mediatorial kingdom, i. e. Christ's reign. This kingdom was in its incipient stage of establishment when Christ was on earth, and became fully established about the time that the Jewish polity ceased, and will continue to come or to progress until Christ delivers it up to the Father, that "God may be all in all." Cor 15, 28. I have never pretended that the coming of Christ means simply the coming of Titus with the Roman legions. On the contrary, I have challenged you to show that Christ did not make a *personal* appearance about the time of Jerusalem's destruction.

In order to make you do your duty, I now make *no* application of Matt. 25 : 31-46. I only deny your application of the passage to the end of the mediatorial reign. I *shall* maintain that this passage began to be fulfilled at the *establishment* or *setting up* of Christ's kingdom, without fixing the precise time of this event. Now, Sir, take the laboring oar in your hand, and prove the application of this text to the immortal state, without reference to Jerusalem's destruction, or else acknowledge your defeat.

You deny having admitted that Christ's second coming is a past event. You say that by Christ's coming in his kingdom you do not mean his *second* coming. But, Sir, will you remember that his *first* coming was his appearance in the flesh ; which was then past, when he spake. This *coming* in his kingdom was then near at hand, and *second* to his first coming. If Christ is to come again, then that must be his *third* coming. You cannot deny that Christ's "coming in his kingdom," was *second* to his *first* coming, and you have admitted, that this coming is

past. Will you show that Matt, 25, refers to a different coming from "his coming in his kingdom?"

Toward the close of your letter you ask me what you call a plain question. I am happy to answer you, and I may as well do it here as anywhere. You ask me "Do you [I] believe in a second advent more than what took place at the destruction of Jerusalem, and if so, what particular texts do you consider to refer to such second coming yet future?"

I reply, I do not believe the Scriptures reveal a *third* coming of the Son of man, nor any other coming than the coming in his kingdom, i. e. the establishment and progress of his kingdom. I believe his second coming or appearing in his kingdom, is a *progressive* work—that it commenced during the generation in which Jesus lived, and will continue, until he gives up the reconciled kingdom to God even the Father. Before he shall have entirely finished his second appearing, "every eye" in the moral world shall see him, and although, men may at first, wail because of him, yet, every one shall so see his spirit, his character and truth, as to bring "every knee" to bow to him, in voluntary worship and every tongue to acknowledge him Lord to the glory of God the Father, and swear that in him they have righteousness and strength. Then, his *second* coming or appearing shall have been finished, because his kingdom of truth righteousness and salvation will have become universal. Sin, misery and death will have been destroyed. The Saviour will have finished his mediatorial work, and consequently, there will be no reason why he should come any more, either in judgment to destroy the enemies of his reign, or in mercy to forgive and save; "the last enemy death will have been destroyed, and robbed of all his victory." When the *appearing* of Christ shall have been finished, there will be no more sin, nor death, nor punishment, nor misery. All will then be holy, and consequently happy. The judgment described in Matt. 25, was to

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take place when "the Son of man should come in his kingdom" and before "that generation should pass away;" but, as the appearing of the Son of man is not yet finished, so the punishment is not yet finished. Your mistake consists in supposing that there will be sin and punishment after Christ gives up his mediatorial reign. He commenced the work of judging, rewarding, punishing, and saving the world at the establishment, or *setting up* of his kingdom in the earth, and this work he will continue until it is completed. Every advance of Christ's kingdom in the world, is a part of his second coming, or his appearing in his kingdom; and in my judgment, every text in the New Testament, which speaks of Christ's coming as then future, relates to his second coming, or "his coming in his kingdom." In the light of the above explanation of my views on this subject, you cannot fail to discover that all you have said relative to Jerusalem's destruction is wide of the mark.

You seem determined to persist in your course of merely stating supposed difficulties with regard to Universalist views of Jerusalem's overthrow. I protest against this course as illogical and unfair. Why do you not attend to your own business—prove your own doctrine—make out your own case, as you are logically bound to do? Why do you keep up a continual harping about Jerusalem's destruction? If you could prove ever so clearly (which by the way you cannot) that Christ did not come about the time of Jerusalem's overthrow, it would avail nothing at all to your cause, for you have acknowledged that the coming of the Son of man in his kingdom commenced long ago, and all you proof texts are connected with this coming. Or, he may have come since that time. Why do you not take a straight forward course of argument in proving your application of Matt. 25 to the immortal state. Your merely finding fault with our application of certain passages, does not establish your own. By the way, I would remark, that your *ignorance*, either

pretended or real, of the views of Universalists relative to the coming of the Son of man in his kingdom and the nature of the kingdom of God, is a matter of profound astonishment to your correspondent. All your remarks relative to our views of this subject, are founded on a total misapprehension of our sentiments.

I am entirely willing to protract our correspondence, as you request, provided you will argue on the question, and make some advance in adducing direct evidence; but if you wish to prolong the controversy merely to afford you the opportunity of writing essays on your perverted understanding of Universalist views of the coming of the kingdom of God, as you have done thus far, and especially in your last, I protest against such a proceeding. I will continue the controversy if you argue on the question with direct arguments, but not otherwise.

I did bid you welcome, to all the advantages to be derived from your doctrine that "God was under the *absolute necessity* of creating those who will be lost, in order to get into being those who will be saved! Instead of believing with John, that God created all things for his own pleasure, you suppose He found himself in a difficulty, and was *absolutely compelled* to the dreaded alternative of creating unwillingly, in itself considered, millions who will be endlessly wretched, in order to get into existence others to be saved! I dare not thus limit the Almighty and render him an object of *pity* for being necessitated to create the subjects of eternal torment, unwillingly. In thus supposing, you render God entirely dependent upon man, and destroy the divine sovereignty. Your God *would* have prevented the existence of those who will be endlessly miserable if he could, but, alas he could not do as he desired, and therefore, he did as well as he could! Such is the unenviable, absurd position you are obliged to assume in order to reply to my argument founded on the knowledge and goodness of God. This is what you call fairly meeting my argument. I say again, you are entirely

welcome to all the advantage you can derive from thus "limiting the Holy one of Israel."

You ask me for more such hard arguments. I should feel disposed to give you some in this letter, were it not for one consideration. I perceive in you a disposition to shun the responsibility of taking your position on the affirmative of our question as you are logically bound to do. You appear to feel conscious of the weakness of your cause, and therefore, you are desirous of having me take the lead in the argument, that you may take your position on the negative.

MR. LEE TO MR. BALLOU.

DEAR SIR:—Your paper containing your last letter did not reach me, but I have obtained a copy of the letter through the medium of the Trumpet, and proceed to reply to it. You say,

"I would ask our readers, what does Mr. Lee's last letter contain, that bears semblance of an argument in favor of the *endless duration* of punishment?"

My first positions are "the semblance of an argument," and my last letter was a fair and full refutation of your reply to those positions. If then you say the truth when you deny that my last letter had the semblance of an argument in favor of endless punishment, yours of which it was a refutation could not have had the semblance of argument against endless punishment in reply to my argument first put forth. My first positions

were direct on the point, and if yours was a reply to those positions, my last being a refutation of such reply, must also be in point; therefore if, as you say, my last contained no argument on the question, it follows that your last was wide of the mark, and my fault, of which you complain, is that of following you where, according to the rules of discussion, you had no right to go. You may take which horn of the dilemma you please; admit my last was in point, or admit that your last, to which it was a full reply, was wide of the point.

But let us look at the facts in the case. I commenced my argument by introducing the word everlasting, "these shall go away into *everlasting punishment*," as proof of endless punishment. To this you replied that the "everlasting punishment," spoken of in the text did not refer to a future state, that it had exclusive reference to the punishment which came upon the Jews in the destruction of Jerusalem. This every one must see, if true, was a full refutation of my argument; but I proceeded and proved, especially in my last, that the text does not refer to the destruction of Jerusalem, when lo! you discover that that has not "the semblance of argument." What wonderful logic! If this question has nothing to do with endless punishment, why did you introduce it? And why have you insisted upon it so long? And having harped upon it until in my last I showed your positions perfectly absurd and subversive of common sense as well as of scriptures, when, wonderful to relate! you just find out that it has nothing to do with the question in debate.

Another sophism of which you are notoriously guilty is found in these words: "The gathering of the Roman legions, composed of soldiers of all nations would justify Christ in using a similar expression;" that is, in saying with reference to the destruction of Jerusalem, "When the Son of man shall come in ~~his~~ glory, all nations shall be gathered before him." If then a

few legions of soldiers selected from among different nations—not all nations literally, but only *all nations* hyperbolically—can justify the expression “all nations shall be gathered before him,” where is your proof that all will be saved? With this latitude of construction it will appear that all nations, all the families of the earth, all men, the whole creation, &c., &c., which Universalists perpetually quote in proof of the salvation of all men, may mean no more than some of all nations, families, &c. Indeed, if there were a text which expressly declared that all nations shall finally be made holy and happy, it would not prove universal holiness and happiness, if, in scripture language, *all nations* means no more than some of all nations. It would prove no more than that a part of the human family will be saved, a part bearing a proportion to the whole family of man, equal to the proportion which the Roman army bore to all the nations from which they were selected. Now, sir, I believe in a more extensive salvation than this. How true it is that error destroys itself; in attempting to raise a defence on one point it tears up the very foundations in another position.

But here is another fatal error in this view you take of the gathering of all nations before Christ. You make the Roman army to constitute the “all nations” spoken of by Christ. This cannot be, for the “all nations” to be gathered at the coming of Christ are to be separated, judged, rewarded and punished, which was not true of the Roman army; they were only the instruments of punishing the Jews on that occasion; it is a part of the gathered nations that are sent away into everlasting punishment at that time who were not gathered.

You have still another expression which is not only absurd in itself but entirely subversive of your previous positions. You say,

“I admit that ALL NATIONS without exception were at that time, placed under the authority of the Son of man. He be-

came the judiciary and executive of God's moral government. This is what is meant by all nations being gathered before him,"

On this I beg leave to remark,

1. It is subversive of what you have contended for above. If, as you say, "*this is what* is meant by all nations being gathered before him,"—all nations cannot mean the Roman army, as you have contended during the whole discussion, unless you limit God's moral government to the Roman army. What think you did the moral government of God extend beyond the rank and file, trench and redoubt of the camp of Titus? You have unequivocally contended that by the gathering of all nations was meant the besieging of Jerusalem by the Roman army, and quoted the prophet Zechariah to prove it; but now you say that it means the placing of all nations under the authority of Christ as "the Judiciary and executive of God's moral government." Thus I have driven you to abandon your entire position on this point, for the text cannot mean both, unless God's judiciary and executive administration is confined to the Roman army.

2. Your new position on this subject is no less false than the one you have just abandoned for its sake. It is not true that "all nations were *at that time*, put under the authority of the Son of man," as you assert. Jerusalem was destroyed about 37 years after Christ ascended to heaven, where Stephen saw him sitting at the right hand of God, hence he had acted as the executive of God's moral government for so many years previous to the time when you say all nations were put under his authority. Let us see if this is not sustained by scripture. Before Christ ascended to heaven, he said to his apostles, "All power is given unto me in heaven and in earth. Go ye *therefore*, and teach all nations." It is clear from this that all nations were placed under under his authority at the time or im-

mediately after his resurrection from the dead. It most likely took place when he first ascended to heaven after his resurrection, and before his final ascension, noticed in Acts i. 9. When Jesus was first risen from the dead he said, John xx. 17. "Touch me not for I am not yet ascended to my Father;" and again he said, Luke xxiv. 39, "Handle me and see, for a spirit hath not flesh and bones." From this it is plain that Jesus did ascend to heaven to his Father between these two revelations of himself to his disciples, and at this ascension the transfer to him of all power in heaven and in earth took place. This accords with Eph. iv. 8. "When he ascended upon high, he led captivity captive, and gave gifts unto men." The same point is proved by the words of Christ to John. Rev. i. 18, "I am he that liveth and was dead; and behold, I am alive forevermore, and *have the keys of hell and of death.*" This expression, "have the keys of hell and of death," denotes his authority, as the "executive of God's moral government." But the former text is sufficient, in which Christ declared nearly forty years before the destruction of Jerusalem, that all power in heaven and in earth was given unto him. In view of these facts, how can you maintain that "all nations were put under the authority of Christ *at that time,*" that is, at the time of the destruction of Jerusalem, must constitute one of the greatest wonders of Universalism. When you say that all nations were put under his authority "*at that time,*" you virtually affirm that they were not under his authority before that time, in which you contradict the words of Christ in that he declared that *all* power in heaven and in earth was given unto him. And this authority he had already exercised by commissioning his ministers to go and teach all nations.

My last had the effect I intended it should, that is to make you ashamed of your making the destruction of Jerusalem the judgment of the last day. You have contended during the whole

discussion that Matt. 25: 31-46 is a description of the destruction of Jerusalem, and was fulfilled by that event; but now you abandon it entire. You say in your last, "I now make no application of it." All your labor then is gone. Thus,

"Restless mortals toil for naught."

But you call on me to prove my application of the text. This sir I have already done, and may be found in Nos. 3, 5, and 7, but particularly in No. 7. The arguments not only prove that the event predicted did not take place at the destruction of Jerusalem, but also that it has not taken place since and cannot until the end of time. All these texts which connect judgment with the resurrection, which speak of the judgment of the dead and connect judgment with the passing away of the heavens and the burning up of the earth, all prove the point. I will refer you to only one consideration urged in No. 3. The everlasting punishment spoken of in Matt. xxv. 46, is such as "was prepared for the devil and his angels." This proves it to refer to a future state. Now if the orthodox notion of devils be correct, this argument must be perfectly conclusive, and if you object to this, I will defend it in six letters more, in which I will confine myself to the existence of orthodox devils, if you will continue the discussion. Unless you will meet this point I shall have proved that Matt. xxv. 31-46 refers to a future state. But, sir, need I any further proof? I undertook to prove endless punishment, for which I quoted "these shall go away into everlasting punishment." You replied that the text did not refer to a future state but to the destruction of Jerusalem. This we have been disputing ever since, but now you have backed out of your exposition and that too without giving any other exposition. This leaves me master of the field with my argument as first stated in full force.

In answer to some questions I asked concerning your views of Christ's second coming to judge the world you say:—

"I believe his second coming or appearing in his kingdom is a *progressive* work—that it commenced during the generation in which Jesus lived, and will continue until he gives up the reconciled kingdom to God. When the coming of Christ in his kingdom shall have been finished, there will be no more sin, nor death, nor punishment, nor misery."

In No. 6, you quoted Matt. xxiv. 34, "Verily I say unto you, That this generation shall not pass, till *all these things be fulfilled.*" This text, you then insisted, proved that the coming of Christ, the gathering of all nations, the judgment, and rewarding and punishment spoken of in Matt. xxv. 31—46, took place during the natural life of some then present, but now, according to the new light into which you appear to have been driven by my arguments, all these things will not be fulfilled until after the final resurrection. Now you make the destruction of Jerusalem the commencement of "all things," but then you made it the fulfillment of "all these things." The scene and work which you then contended would *all* be fulfilled while some of that generation should be alive, you now contend will last until immortality shall break in upon the world. Do you not think our readers will see this plain contradiction? The view you now take of the coming of Christ sweeps all you have heretofore contended for on this point, and leaves the destruction of Jerusalem nothing more to do with it than the burning of Moscow or the late dreadful earthquake in Hayti; indeed your new view makes every event, great and small, that has or will transpire under the government of God, from the ascension of Christ to the end of time, a part of Christ's second coming. How does this compare with those scriptures which represent him as a man gone on a journey, to come at a set time; which represent him as coming as a thief in the night, at an hour when we think not, suddenly as the lightning from the heavens as being revealed from heaven in flaming fire, as descending with a

shout, with the voice of the archangel and the trump of God, as descending in like manner as the apostles saw him go up to heaven? These are all scriptural representations of his coming to judge the world. But again, how does your new view compare with those texts which represent former generations as mingling in the judgment with those of Christ's time? And what does that text mean which says "Judge nothing before the time, until the Lord come," (1 Cor. iv. 5,) if the coming of the Lord is all the time taking place?

You complain because I do not advance in the argument. I have advanced so as to drive you from all your positions. But had I left the points which I have so thoroughly discussed, you would have said I abandoned them, and complained because I would not thoroughly discuss them. But I am satisfied, for if my efforts have done no other good they have exploded the theory with which you commenced making the judgment take place at the destruction of Jerusalem. This has long been the hobby of Universalists, and I have designed to use it up and drive you from it, and I have succeeded. This is my last, and I have done unless you will agree to continue the discussion.

MR. BALLOU TO MR. LEE.

DEAR SIR :—So conscious are you of being off from the question we agreed to discuss, that you even refuse to publish it in your paper containing our last letters. You feel ashamed to let your readers know what the question is, you are pretending to argue. The truth is, the discussion of all the points in the argument between us, was properly finished in letter 8, and since then, you have made no advance in the argument, but have

merely struggled in the strong cords of truth with which you are bound.

In your first letter, you cited in proof of "endless punishment," Matt. 25 : 46, "These shall go away into everlasting punishment." You assumed, without an attempt at proof, the application of this passage to the immortal state, or to the close of Christ's reign, and also contended that the word "everlasting" here signifies endless duration. I denied your application of the text to the immortal state on the authority of Christ's words in Matt. 16 : 27, 28, and 34 : 34. I said nothing of Jerusalem's destruction. You first commenced on that topic.

2. I denied that the words rendered everlasting and eternal, signify endless duration when applied to punishment. You alleged that endless was the proper grammatical meaning of these words, and when I denied this, your only answer was, they signify eternal when applied to God, and, as no word ever is or *can* be used to express more than its proper meaning, therefore, eternal is the proper meaning of these words, and that they must be understood in their proper sense when applied to punishment, unless I could show that they were used in a forced or accommodated sense when thus applied. I met this argument by showing, by the highest authority, that the radical and proper meaning of *olam* and *aion* (words translated everlasting and eternal) is an indefinite duration of time,—that the *mere* force of these terms is insufficient to prove the endless duration of ANYTHING whatever, even of God himself—that these words signify eternity when applied to God, not from the proper force of the words themselves, but because the subject, in this case, requires such a meaning,—and, that these words are used to signify *more* than their radical and primitive meaning when applied to God, just as you use the word "day" to signify more than its common meaning, in the phrases, "day of judgment, day of grace, day of probation, &c." This fairly met your argument, and

how well or ill, each of us sustained our positions on this point, is left for our readers to judge. Without claiming any credit to myself, I think I never witnessed a more signal failure than you have made on this part of the argument. You even refused to tell me how you would translate the Greek phrases, "*and farther.*" and "*beyond it,*" added to *aion* when that term is applied to the reign of God! I also involved you in a dilemma as follows: you contended that the word *aionios* properly expressed the whole existence of God, and that it is used in its proper sense when applied to punishment; hence, as God is *unbeginning* and unending, therefore, punishment must be *unbeginning* and unending.

In conclusion, I will add, it is evident from another consideration, that the long-enduring punishment of Matt. 25 : 46 will not be endless, viz., the fact that the Greek word *kolasis*, here translated punishment, signifies properly correction or chastisement. This word was originally used as peculiarly applicable to the pruning of fruit trees, which, as all know, is designed for the improvement of the tree. Grotius and Wittenbach both affirm that the Greeks and the ancient philosophers meant by *kolasis*, "*that punishment which tends to the improvement of the criminal.*"

In all your six letters you have relied solely on this one text in proof of endless suffering. You did, indeed, in letter 7, cite the sin against the Holy Spirit, the case of Sodom and Gomorrah, and 2 Thess. 1 : 9. To these I made brief replies, and you entirely abandoned the texts—said not a word more about them—and hastened back to your favorite "hobby," Jerusalem's destruction.

3. As I denied *your* application of Matt. 25 : 46 to the immortal state, it became your logical duty to prove your application by *direct* testimony or argument. I ask our readers to look over our letters, and see if you have one direct argument to this

point. I have called your attention again and again to this defect in your reasoning, but I have been answered only by your repeated supposed objections to what you supposed to be the Universalists' views of Jerusalem's overthrow. Every one must see that this was not proving your own application. In this respect, your course has been both illogical, unmanly and unfair. I ask where is Mr. Lee's argument to prove that Matt. 25 : 46 applies to the immortal state? Where have you shown that the "coming of the Son of man" is yet future, and to take place at the close of his reign? Nowhere. Let this be remembered.

You and I agree, that "these" were to "go away into everlasting punishment," [*aionion kolasin*] when the "Son of man" should "come in his glory, and sit upon the throne of his glory," &c. You have admitted that "the coming of the Son of man *in his kingdom*" is a *past event*, and you dare not deny, that this coming was "*second*" to his first coming; and, when I ask you to show the difference between "coming in his kingdom," in Matt. 16 : 28, and "sitting on the throne of his glory," in Matt. 25 : 31, you answer me only by a studied silence.

The state of the argument between us on this point, may be exhibited as follows :

MR. LEE'S POORF.

"These shall go away into long-enduring punishment, *when* the Son of man shall come in his glory, and sit upon the throne of his glory." Matt. 25 : 31.

2. Begged assumption that this coming of the Son of man is yet future.

3. Objections against the Universalist view of the coming of Christ.

MR. BALLOU'S GROUNDS OF DENIAL THAT THE SECOND COMING OF CHRIST IS YET FUTURE.

1. "There be some of them that stand here who shall not taste of death until they see the Son of man coming in his king-

dom." Matt. 16 : 28. Mr. Lee admits that this coming took place long ago, and he cannot show that the coming in Matt. 25 : 31 is a different coming from his "coming in his kingdom," in Matt. 16 : 28.

2. "And then shall appear the sign of the Son of man in heaven : and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory ; . . . *this generation shall not pass, till all these things be fulfilled.*" Matt. 24 : 30, 34. Mr. Lee admits that the coming of the Son of man, here mentioned, took place long ago ; this coming was "*second*" to his first one, and is the same coming mentioned in Matt. 25 : 31.

3. James said, when he wrote his epistle, "The coming of the Lord *draweth nigh* . . . the judge standeth before the door." James 5 : 8, 9. Also Matt. 10 : 23. Mark 8 : 38 and 9 : 1. Luke 9 : 27 and 17 : 30.

I will now proceed to notice some of the errors contained in your last letter.

1. I have not "contended through this whole discussion," that "all nations" meant the Roman army. You objected to my view of Christ's second coming, that "all nations were not gathered" at Jerusalem's destruction. I reply, I cited certain passages to show what this expression *might* mean, so as to obviate your objection. In this, I succeeded. I have carried the idea, from the beginning of our controversy, that Christ did commence judging *all nations*, at the beginning of his reign.

You say, "It is not true that all nations were, *at that time*, put under the authority of the Son of man." I shall not dispute with you about the *precise* point of time, when the "Son of man came in his kingdom," and all nations were put under his authority. I believe, however, that his kingdom was not fully established until Jerusalem's destruction—until the complete end of the Jewish age, polity, rites, ceremonies, &c. Be

that as it may, I have fully proved that the judgment mentioned in Matt. 25 : 31-46 took place *in the commencement* of Christ's reign, and not at the end of it, as you *vainly assert*. He came in his kingdom during that generation, before some who then lived "tasted death," and commenced rewarding men "according to their works," and the destruction of the Jews, was the retribution he rendered to them for their iniquities. Whether they were destroyed at the precise moment when Jesus became the executive of God's moral government, or whether the train of events here predicted was nearly forty years in being fulfilled,—in either case, it happened at, or *in* the beginning of Christ's reign, and in connection with his "coming in his kingdom."

I have never abandoned the idea, that the 24th and 25th chapters of Matthew entire, relate particularly to the "coming of the Son of man in his kingdom"—the destruction and dispersion of the Jews—and that *that* people are still suffering the results of the sentence then pronounced upon them. When I said, "I *now* make no application of it," I did not mean to be understood to abandon my application, but only to make no application *for the time being*, in order to make you do your duty, and *prove your own* application, without any reference to Jerusalem's overthrow, but this you dare not undertake.

I still contend that the language, "*this* generation shall not pass, till *all these things be fulfilled*," proves that the coming of Christ,—the gathering of all nations, and the "going away into *long-enduring* punishment took place during the natural life of some then present." But though they went into that punishment before that generation passed, yet, neither myself nor any other Universalist ever pretended that the "everlasting punishment" came to an end during that generation. In my last, I find I was not as precise in expressing my views of the second coming of Christ as I ought to have been. I will try again. I

believe that the *coming* of Christ "in his kingdom" took place during the generation in which Jesus lived, but his *appearing* in his kingdom has continued ever since, and will continue until he delivers up the kingdom to the Father. I have not admitted and do not believe, that any will be miserable after their resurrection to immortality. Am I now sufficiently explicit to be understood? Jesus was like "a man gone a journey to return at a set time," because his coming was then future, and to be at a set time. The apostle said, "Judge nothing before the time, until the Lord come," because his coming was then future, though near at hand. Your proof text in Matt. 25: 46 is not connected with the resurrection of the dead. Nothing is said of the resurrection, either in the 24th or 25th chapters of Matthew; nor is any division of the human family subsequent to the resurrection to *immortality*, taught anywhere in the Bible.

You say, "the fact that the everlasting punishment was prepared for the devil and his angels, proves it to refer to a future state." You add, as if conscious of your shameless begging of the question, "If the orthodox notion of devils be correct." Here, your argument rests on an "if" and you knew that you had stated this argument before in No. 8, and that I had met you on this point in letter 6,—denied that "the orthodox *notion* of devils is correct," and stated my position on this subject. Why then do you assume what you know I deny, and reason from assumed, unproved and unprovable premises?

You may proceed on with the discussion of our present question as you propose, if you choose, and I will copy your letters and reply. I do not however, think it best to occupy six letters in discussing the existence of devils, so far as that subject is connected with our question. You must confine yourself to the existence of *the devil* (*ho diabolos*) mentioned in Matt. 25. 41. For many reasons, I shall have no discussion with you on

the *demoniacs* of the New Testament; as that is a distinct subject, from, *the Devil or Satan*, and is not at all connected with the question of endless misery.

You say,

"I [you] am satisfied, for if my efforts have done no other good, they have exploded your theory with which you commenced making the judgment take place at the destruction of Jerusalem."

I reply, your "efforts" have not and never can explode the fact, that a very great and terrible judgment or retribution, did come upon the Jews at the destruction of Jerusalem. Your "efforts" have not exploded the fact, that this judgment happened *near the commencement* of Christ's reign, or the *setting up* of his kingdom in the earth; and that this is the subject of discourse in the 24th and 25th chapters of Matthew. Your "efforts" have not proved, and do not seem very likely to prove, that the judgment mentioned in Matt. xxv. belongs to *the end of Christ's reign*.

Neither myself, nor any other Universalist, ever pretended that Christ's judging the world, or his day of judgment *closed* with Jerusalem's destruction. We say that judging and reigning are synonymous,—that Christ commenced his universal reign, or judgment, at his "coming in his kingdom," during the generation in which he lived—that the destruction of the Jews took place *about* this time, and that it was a retribution to them for their sins,—that they, as a people, were judicially excluded from the blessings of the gospel and sentenced to a "long-enduring punishment"—that as a people, they remain in that exclusion from the gospel, in the said punishment even until now, and will so remain until the "fullness of the Gentiles be come in,"—then "the deliverer shall come out of Zion and turn away ungodliness from Jacob and so *all* Israel shall be saved." See Rom. xi. I believe Christ's *day of judging* or reigning over

The world in righteousness, commenced *about* the the time of Jerusalem's overthrow, and his "day of judgment" or his reign, will continue, until he gives up the kingdom to the Father. The destruction of the Jews and their exclusion from the gospel—was the first retributive administration of importance, under Christ's reign, of which we have any account. This took place in the beginning of his reign—not at the end of it—and is the subject of discourse in Matt. chapters 24, 25.

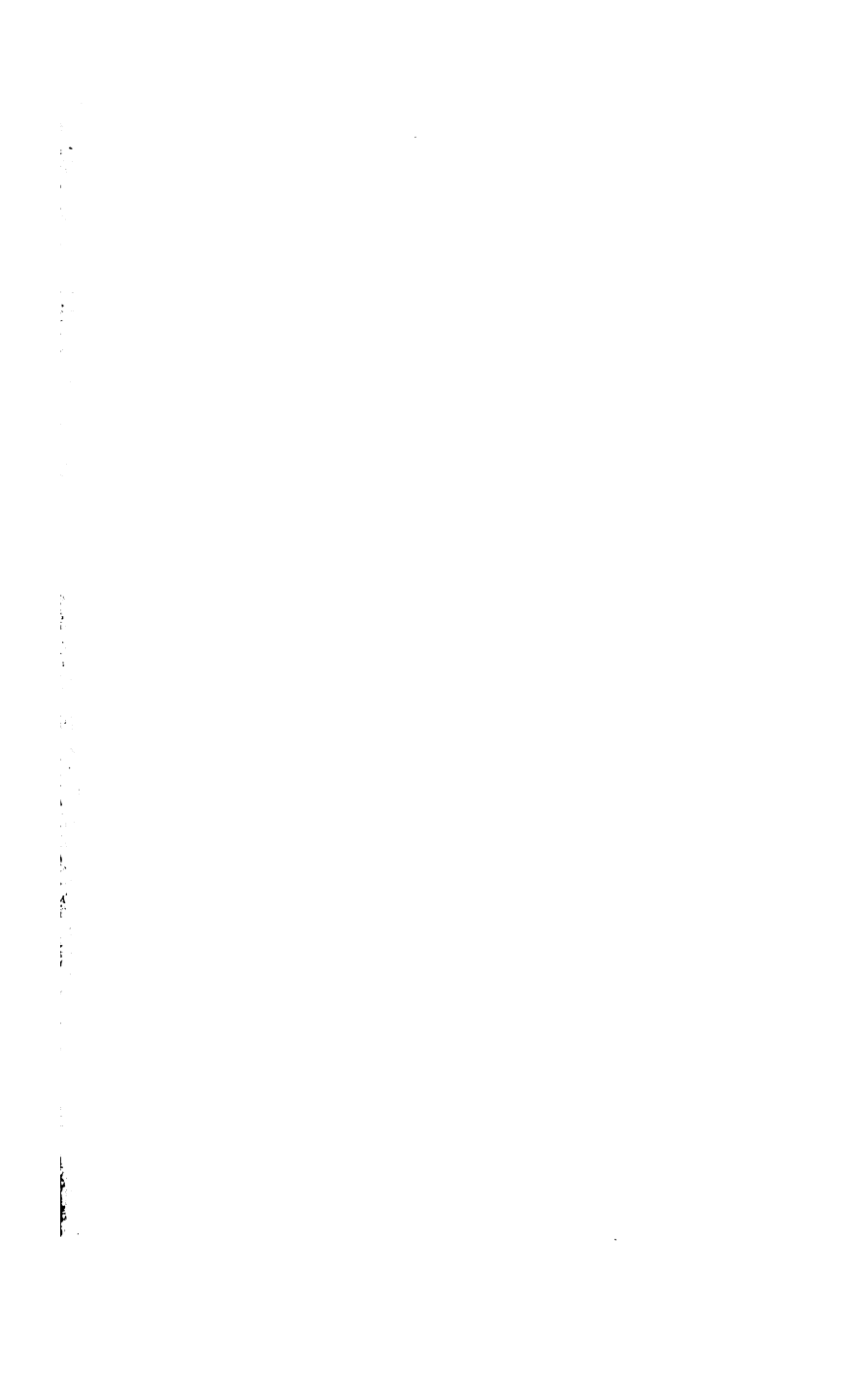
I wish our readers to remember that you have in this controversy, taken the absurd position, that "God *could not* have *prevented* the existence of those who will be endlessly miserable, without preventing the existence of the happy." Thus, you suppose, God was absolutely *compelled* to create those whose existence, he knew, would prove an endless curse to them, or else forego the creation of those who will be happy. Thus, you limit the Almighty, and suppose him *necessitated* to create millions, unwillingly in itself considered. You make him dependant on man's will, and an object of *pity*, because he *could not* do as he desired! I ask you, was God good to the known subjects of endless misery, in creating *them*? i. e. *good to them*? not to the saved? We read, that God's "tender mercies are over *all* his works." Are "his *tender mercies*" over an "endless hell" of unmitigated, ceaseless torture, from which no good to the sufferers can ever accrue?

NOTE.—By referring to page 63, it will be seen that Mr. Lee proposed to continue the discussion beyond the number of letters first agreed upon. We acceded to his proposal; but, for some reason, he discontinued his letters at No. 11, and to the present time, has not informed us why he did so. E. B.

ERRATUM.—The name of Mr. Lee's paper was "The Sword of Truth,"—not "Sword of the Spirit," as stated in the Preface.









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the 1990s, the number of people in the world who are under 15 years of age is expected to increase by 1.5 billion (United Nations 1994).

There is a growing awareness of the need to take account of the needs of children in the development of health care systems. The World Health Organization (WHO) has developed a series of guidelines for the development of health care systems for children (WHO 1990). These guidelines are based on the principle that children are not just small adults, but have their own unique needs and characteristics. The guidelines are organized into four main areas: (1) the organization of health care services, (2) the training of health care workers, (3) the development of health care facilities, and (4) the development of health care policies.

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